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THE
KAMA SUTRA
OF
VATSYAYANA

Translated from the Sanscrit

by

The Hindoo Kama Shastra Society

COMPLETE IN SEVEN PARTS

with

PREFACE, INTRODUCTION, AND CONCLUDING REMARKS

Illustrated

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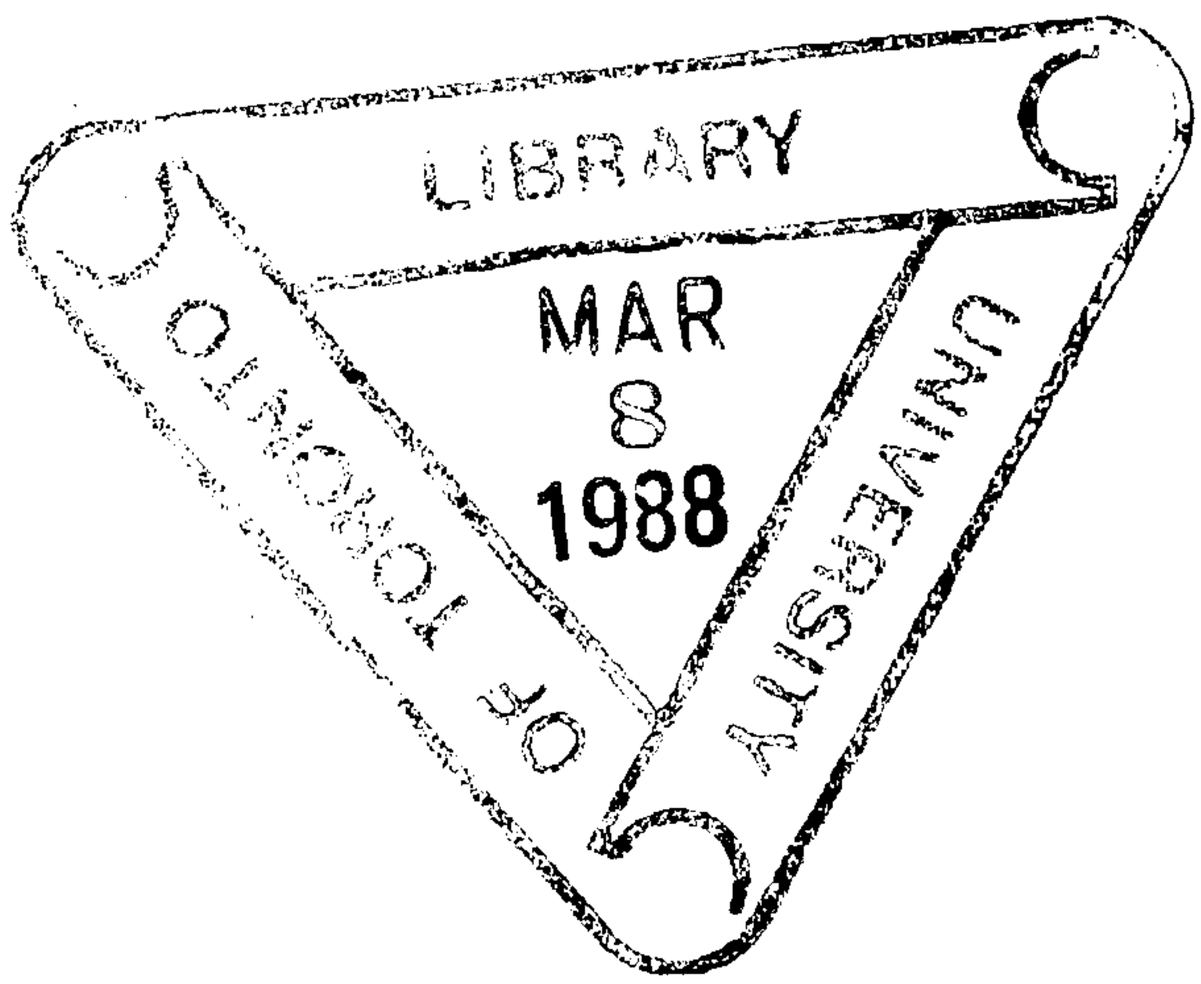
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THE LIST OF ILLUSTRATIONS WITH NOTES

I. When "Each is Both"— *Frontispiece*

The monolithic Temple of the *Kailas* has been characterized as the most wonderful and interesting monument of architectural art in India. Certainly it is the most splendid of those representing *Buddhist, Brahmanical,* and *Jain* work near *Ellora,* a village of India in the State of *Hyderabad* and north-east of the city of Bombay. . . . This cave-temple is not a mere interior chamber cut in the rock. It is a model of a complete temple such as might have been erected on the plain. That is, a sloping hill has been hewn away externally as well as internally, leaving the temple a solid mass of trap-rock about a sunken, cloistered court measuring 276 by 154 feet. . . . Though Moslem zealots have striven to destroy the carved figures, and time and earthquakes have weathered and broken away parts here and there, this great temple is still one of the most perfect examples of *Dravidian* architecture. . . . It was built by *Krishna I., Rashtrakuta, King of Malkhed* in the incredibly short period of twenty-three years, between 760 and 783 A. *D.*

II. From the Temple of Sur*ya*— *Page 1*

With the exception of Number VI the remainder of the reproductions are of stone sculptures from the Temple to *Surya* (the Sun-God) at *Konarak,* a small village on the coast of *Orissa,* and 19 miles north-east of the city of *Puri.* All of this temple, except the *Jagamohan* or Audience Hall, is in unrecoverable ruin. Various suggestions as to why worship in it was given up have been offered. One is founded in a native legend that the priests deserted it after mariners had profaned it by stealing a great lode-stone which rumor had set in the *Vimana,* (tower over the sanctuary), alleging the lode-stone drew their vessels irresistibly toward the shore. Others have blamed earthquakes, lightning, sinking of the foundations in the sandy soil, etc. And, there is a record in the Temple at *Puri* of an attempt by invading vandals to destroy it. It is certain that its neglect began in the first half of the 17th Century when the tower, which was 174 feet high, gave way. Its deterioration continued unchecked until the opening of the 20th Century when the British Archaeological Survey came to it. They drove the snakes away, excavated, replaced what they could, cleaned off the overgrowing vegetation, and filled the Audience Hall with stones and sand, their method of preventing its threatened collapse. . . . It is from the Audience Hall that the subjects of these reproductions come. Though the interior was quite

severe, the decoration of the exterior was amazingly elaborate. All who have seen it have lavished praise on it: "the noblest specimen of medieval art;" "the most exquisite memorial of sun-worship in India;" and, from Sir James Fergusson, "for its size, the most richly ornamented building—externally at least—in the whole world." It wrung unwilling tribute even from the Mohammedans. But it is difficult for the imagination to grasp from words the mere extent of the decoration that covers like an embroidered veil all of the structure that remains. To mention only one thing: the extant frieze work varying from a foot to a foot and a half broad amounts alone to nearly three thousand feet in length and must contain at least six thousand figures. The sculpture is remarkably free from that conventionalism which, to the Western eye, frequently mars Eastern art. In delicacy, power, breadth and appropriateness of treatment, it represents one of the highest points ever reached in stone sculpture. It demonstrates that there was a time when the Hindoo artist worked from nature, as did their gods themselves, in the enshrining of their dreams in matter. Much of the stone used was very hard (chlorite), and has every appearance of having retained all its original clarity and strength of line. But, unfortunately for us, many of the figures are in a soft sandstone which has seriously suffered from the weather . . . . The date of the construction of this glorious monument to the religion that underlies all the religions of man is, according to the Annals of the temple itself, *S'aka* 1200, i.e., A. D. 1278, under the King *Languliya Narasinka Deva.* Moreover the seal of this king runs thus: "The lord of the earth, the tailed king Narasinka, erected a temple for the ray-garlanded god in the *S'aka* year 1200." Late research has fairly certainly set its construction between the years 1240 and 1280 A. D.

III. From the "Black Pagoda"— *Page 29*

The *Jagamohan* or Audience Hall of the Temple to *Surya at Konarak* has come to be more specifically known as the "Black Pagoda." This has probably come about through some association of the epithet *kala,* meaning "black," which the Hindoos apply to all deserted or desecrated religious edifices. The term is certainly not derived from the general color of the building, for the stone of which it is built is light. . . . . The name *Konarak* or *Konarka* comes from the vernacularized forms of two Sanskrit, words (*kona,* "corner," and *arka,* "the sun"), implying "the corner of the sun," i.e., the corner of the world dedicated to the sun. It is thus to be surmised that this locality had for ages been associated in men's minds as especially blessed by the sun, and that long before this temple was built *Konarak* had been a prominent center of Sun-worship. . . . This probability is also supported by the legend of the founding of the temple. This legend, which is quite characteristic of the great imagination and pictur-

esqueness of the Hindoo mind, is, according to the *Samba Purana*, as follows. *Samba* (one of the heroes of the *Mahabharat*), the son of *Krishna* by *Jambavati*, is enjoying life in the heavenly home of his father. A handsome young man, full of spirit and given to the display of it, he has become the object of the displeasure of the sage, *Narada*, who believes him lacking in the respect due a learned man. So that, in spite, *Narada* maligns *Samba* to *Krishna*, insinuating that for a son *Samba* is over-familiar with his step-mothers, the 1,600 present wives of the god. *Krishna*, quite proof against this, disbelieves it. *Narada* does, however, soon after find the opportunity to his revenge. One fine, warm day the wives are all naked bathing in a great tub, and, moreover, flushed with wine, they are rather unrestrained in their dousing each other with water. The sage lures *Samba* to the scene; then, contriving the presence of *Krishna*, accuses *Samba* with his pernicious beauty of having too exciting an influence on the wives. *Krishna*, presented with the evidence of this spectacle, in an instant anger curses his son with the curse of leprosy. Although *Samba* later proves his complete innocence the curse cannot be revoked and the leprosy takes hold. *Krishna* then does the best he can for his unfortunate boy: instructs him how he can be cured. *Samba* is to go to earth, and by the river that runs through *Konarak* he is to lead the life of an ascetic and put himself upon the mercy of the one god, *Surya*, who can effect his cure. For twelve years *Samba* prosecutes his devotion to the Sun-god. In a vision *Surya* then appears to him in all his glory. *Samba* has learned the twenty-one laudatory epithets of the ray-garlanded One. He repeats them without fault. The god answers his prayer, and makes him whole. The next day, *Samba*, bathing with more than usual joy in the river, finds a marvellous image of the god to whom he is so much indebted. Of course, how the image came to be at the bottom of the river was another point that had to be explained. That went back to ages before that age, to the time when *Surya* was married to *Sanjna*, a daughter of the metal-worker *Visvakarma*. But so fierce and rough had the god seemed to her that in disgust she would not suffer his embraces. In dismay at this repulse *Surya* consulted *Brahma*, and on that divinity's advice went to the father of the girl, who evidently knew his daughter's likes and dislikes, to get himself made over more to the form she had been taught to appreciate. *Visvakarma* placed *Surya* on his lathe, and worked over all of the god except the feet. He pared off a full eighth of the body, and then smoothed him down properly, according to the traditions of the family. Unwilling to scrap the divine refuse *Visvakarma* fashioned out of it the discus of *Vishnu*, the trident of *Siva*, the club of *Kuvera*, the lance of *Kartikeya*. Of the great amount he still had left he made a likeness of *Surya* himself. Thus came the image that *Samba* recovered from the bed of the river and about which in gratitude he built a sanctuary. And thus was the beginning of the great temple at *Konarak*.

IV. From the Temple of Sur*ya*— *Page 69*

This is another life-sized group of many in different sizes on this temple frankly depicting the sexual episode. Though this subject has here perhaps attained its most happy expression, it is the theme of many representations on many Indian temples. For the Hindoo mind openly faced the sexual function as the reality it is, one of the expressions of the divine mind. They held it as a peculiarly sacred and godlike function in themselves. The great number of their religious laws dealing with the sexual, the place it occupies in secular literature, show that its significance in the life of man was recognized by them at its inherent importance. And, as can be seen in these sculptures, they were not content to classify and elucidate its manifestations in writing alone. As though they would insure the uninitiate from any mistake they even illustrated the subject in stone. . . . . One commentator on this work has been so hardy as to suggest it is merely an imaginative depiction of the heavenly joys awaiting the faithful believer. But, distinctive in Indian art as this work is, the Hindoos were too serious artists and too bound up in the legends of their theology to permit us to presume that these sculptures were other than illustrations of religious subjects taken from their mythology. One wonders, however, just why so much of the decorations on a temple to the sun should depict the sexual. Neither the sect of the *Sauras* (which had its origin in a Persian influence) nor that of *Surya* (the ancient *Vedic* divinity of the sun) has as a principal part of its mysteries those connected with the union of the sexes. There is, however, a sect, the *Sahtas*, worship of woman, which does emphasize the sexual element. Many of the figures on this Audience Hall suggest a fusion of the sect of *Surya* with that of *Naga* (or some other sect of serpent worshippers) as well as with that of *Sahta*.

V. *Apsaras* humbling an Ascetic— *Page 89*

The subject of this group suggests the influence of the ideas of a serpent cult. Serpent worship is still one of the religions of India. It was formerly very widespread, and influenced the decoration of many other monuments, especially the Buddhist *stupas* of *Sanchi* and *Amravati*. The intimate association of the serpent with woman in the minds of all primitive peoples is not as obvious as its association with the *lingam* (phallus). Here the substitution of the serpent for the male organ is suggested. . . . This group appears to illustrate a part of *Brahmanical* belief associated with the *Apsaras*. They were originally spirits of the clouds and waters, semi-divine nymphs said to have sprung from the churning of the ocean. In the *Rig-Veda* there is but one *Apsaras*, who, as the wife of *Gandharva*, gave birth to the first mortals *Yama* and *Yami*. In the heroic age there are many *Apsaras* and many *Gandharvas* who form part of the retinue of *Indra*, the first as dancers, the second as musicians. One of the uses the gods had for the beautiful *Apsaras* was a means of humbling the over-

pious ascetic. So strongly did the Hindoo believe in the efficacy of his ritual that he held a devotee could, through austere practices, develop supernatural powers that made him a rival and even a being superior to the gods. Obviously, the gods could not have this. To humble him through the symbolism of the sexual act was both pertinent and suggestive. . . . The figure behind the man may be another *Apsaras* who was sent along to make certain the reduction of an especially obdurate case, or it may have been intended to represent the god himself assisting at the rite. Or, again, the group may represent two proselytes accompanied by an instructor..

VI. A *Naga* from the Temple of Sur*ya*— *Page 101*

The *Nagas* were another of the Hindoo's many races of a semi-divine character who had the same standing in relation to the universe as human beings themselves. The details of life in their world were fully described as known. Their element was Water, as that of the *Yakshas* was Earth. The capital city of the *Nagas* was under the sea, and was called *Bhogavati,* "the city of enjoyment." The name is derived from *naga* meaning either a "snake" or an "elephant," and has the earlier connotations, a "tree" and a "mountain". . . . This figure shows more definitely the influence of serpent worship. The substitution or confusion of the serpent with the *lingam* is more obvious. There is substantiation of this conjecture by the suggestion in the upper part of the pedestal that the figure is standing on the horned head of a great reptile.

VII. Monolithic Pillar from a *Stupa*— *Page 131*

This *stupa* (burial mound of the ashes of some distinguished person) is at *Bharahat,* a village in the small State of *Nagod.* The excavations instigated by Alexander Cunningham in 1874 showed it to be one of the most important and handsome in India. The mound itself was found to be 70 feet in diameter, between 50 and 60 feet high, and was surmounted by an ornament shaped like the letter T. About this mound ran a circular balustrade, a hundred feet in diameter, the ground plan of which made a gigantic *swastika.* The whole of this stood toward the east side of a paved and walled quadrangle about 300 feet by 320 feet. . . . The pillar shown, which is 7 feet 1 inch high, came from the balustrade. The elaborate ornament and large number of inscriptions on this *stupa* have yielded valuable information in regard to the art and social conditions of the people of *Buddhist* India at that period. The subjects were taken from the *Buddhist* Sacred Books, more especially from the accounts given in them of the life of the *Buddha* in previous births. . . . The figure shown here (the motive is one very frequent in Hindoo art) has been taken for *Maya,* mother of the *Buddha,* awaiting his

birth under the tree *Sala*. It is much more probable that it was intended to represent the guardian spirit of a *Yakshini*, the females of one of their semi-divine races, to which the nearest approach in Western thought is the fairy and gnome people. . . . This pillar is now in the Indian Museum at Calcutta. Villagers had already carried off the greater part of the stone and bricks with which to make cottages when the monument was first brought to Western notice. Only about half of the original eighty pillars and about a third of the cross-bars were recovered.

VIII. From the Temple of *Surya*— *Page 163*

One of the groups illustrating variant positions to be assumed in the sexual act. (See Chapter 6 of Part II.)

PREFACE

In the literature of all countries there will be found a certain number of works treating especially of love. Everywhere the subject is dealt with differently, and from various points of view. In the present publication it is proposed to give a complete translation of what is considered the standard work on love in Sanscrit literature, and which is called the "Vatsyayana Kama Sutra," or Aphorisms on Love, by Vatsyayana.

While the Introduction will deal with the evidence concerning the date of the writing, and the commentaries written upon it, the chapters following the Introduction will give a translation of the work itself. It is, however, advisable to furnish here a brief analysis of works of the same nature, prepared by authors who lived and wrote years after Vatsya had passed away, but who still considered him as the great authority, and always quoted him as the chief guide to Hindoo erotic literature.

Besides the treatise of Vatsyayana the following works on the same subject are procurable in India:—

1 The Ratirahasya, or secrets of love.
2 The Panchasakya, or the five arrows.
3 The Smara Pradipa, or the light of love.
4 The Ratimanjari, or the garland of love.
5 The Rasmanjari, or the sprout of love.
6 The Anunga Runga, or the stage of love also called Kamaledhiplava, or a boat in the ocean of love.

The author of the "Secrets of Love" (No. 1) was a poet named Kukkoka. He composed his work to please one Venudutta, who was perhaps a king. When writing his own name at the end of each chapter he calls himself "Siddha patiya pandita," i.e., an ingenious man among learned men. The work was translated into Hindi years ago, and in this the author's name was written as Koka. And as the same name crept into all the translations into other languages in India, the book became generally known, and the subject was popularly called Koka Shastra, or doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the words Koka Shastra and Kama Shastra are used indiscriminately.

The work contains nearly eight hundred verses, and is divided into ten chapters, which are called Pachivedas. Some

of the things treated of in this work are not to be found in the Vatsyayana, such as the four classes of women, viz., the Padmini, Chitrini, Shankini, and Hastini, as also the enumeration of the days and hours on which the women of the different classes become subject to love. The author adds that he wrote these things from the opinions of Gonikaputra and Nandikeshwara, both of whom are mentioned by Vatsyayana, but their works are not now extant. It is difficult to give any approximate idea as to the year in which the work was composed. It is only to be presumed that it was written after that of Vatsyayana, and previous to the other works on this subject that are still extant. Vatsyayana gives the names of ten authors on the subject, all of whose works he had consulted, but none of which are extant, and does not mention this one. This would tend to show that Kukkoka wrote after Vatsya, otherwise Vatsya would assuredly have mentioned him as an author in this branch of literature along with the others.

The author of the "Five Arrows" (No. 2 in the list) was one Jyotirisha. He is called the chief ornament of poets, the treasure of the sixty-four arts, and the best teacher of the rules of music. He says that he composed the work after reflecting on the aphorisms of love as revealed by the gods, and studying the opinions of Gonikaputra, Muladeva, Babhravya, Ramtideva, Nundikeshwara and Kshemandra. It is impossible to say whether he had perused all the works of these authors, or had only heard about them; anyhow, none of them appear to be in existence now. This work contains nearly six hundred verses, and is divided into five chapters, called Sayakas or Arrows.

The author of the "Light of Love" (No. 3) was the poet Gunakara, the son of Vechapati. The work contains four hundred verses, and gives only a short account of the doctrines of love, dealing more with other matters.

"The Garland of Love" (No. 4) is the work of the famous poet Jayadeva, who said about himself that he is a writer on all subjects. This treatise is, however, very short, containing only one hundred and twenty-five verses.

The author of the "Sprout of Love" (No. 5) was a poet called Bhanudatta. It appears from the last verse of the manuscript that he was a resident of the province of Tirhoot, and son of a Brahman named Ganeshwar, who was also a poet. The work, written in Sanscrit, gives the descriptions

of *different* classes of *men and women, their* classes *being made out* from *their age, description,* conduct, *etc. It contains three* chapters, *and its date is not known, and cannot be ascertained.*

. . "The Stage of Love" *(No. 6) was* composed *by the* poet Kullianmull, for *the amusement* of Ladkhan, *the son* of Ahmed Lodi, *the* same Ladkhan *being in* some p*laces* spo*ken* of *as* Ladana Mull, *and in* o*thers as* Ladanaballa. *He is supposed to have been a* relation *or* connection of *the house* of Lodi, *which reigned in Hindostan* from A.D. *1450-1526. The work would, therefore, have been written in the fifteenth or sixteenth century. It contains ten chapters, and has been translated into English but only six* copies *were* printed for p*rivate* circ*ulation. This is* supposed *to be the latest* of *the Sanscrit works on the subject, and the ideas in it were evidently taken* from *previous writings* of *the same nature.*

The contents of *these works are in themselves a literary* curiosity. *There are to be found both in Sanscrit* poetry *and in the Sanscrit drama a certain amount* of poetical *sentiment and* romance, *which have, in every* country *and in every language, thrown an* immortal *halo round the* subject. *But here it is treated in a* plain, simple, m*atter* of f*act sort* of *way. Men and women are divided into* classes *and divisions in the same way that* Buffon *and* other *writers on natural history have* classified *and divided the animal world. As Venus was represented by the* Greeks *to stand forth as the type* of *the beauty* of *woman,* so *the Hindoos describe the* Padmini or *Lotus-woman as the type* of most *perfect* feminine *excellence, as fellows:*

She in whom the following *signs and* symptoms *appear is called a* Padmini. *Her face is* pleasing *as the* full moon; *her body, well* clothed *with flesh, is* soft *as the* Shiras or *mustard flower, her skin is fine, tender, and* fair *as the yellow* lotus, *never dark* coloured. *Her eyes are bright and beautiful as the* orbs of *the* fawn, *well cut, and with reddish* corners. *Her* bosom *is hard,* full *and high; she has a* good *neck; her nose is straight and* lovely, *and three* folds *or wrinkles* cross *her* middle—*about the* umbilical *region. Her yoni* resembles *the* opening *lotus bud, and her* love *seed (*Kama salila*) is* perfumed *like the lily that has newly burst. She walks with swan-like gait, and her voice is* low *and* musical *as the* note of *the* Kokila *bird, she delights in white raiments, in fine jewels, and in rich dresses. She eats little,* sleeps *lightly, and*

being as respectful and religious as she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini or Lotus-woman.

Detailed descriptions then follow of the Chitrini or Art-woman; the Shankhini or Conch-woman, and the Hastini or Elephant-woman, their days of enjoyment, their various seats of passion, the manner in which they should be manipulated and treated in sexual intercourse, along with the characteristics of the men and women of the various countries in Hindostan. The details are so numerous, and the subjects so seriously dealt with, and at such length, that neither time nor space will permit of their being given here.

One work in the English language is somewhat similar to these works of the Hindoos. It is called "Kalogynomia; or the Laws of Female Beauty," being the elementary principles of that science, by T. Bell, M.D., with twenty-four plates, and printed in London in 1821. It treats of Beauty, of Love, of Sexual Intercourse, of the Laws regulating that Intercourse, of Monogamy and Polygamy, of Prostitution, of Infidelity, ending with a catalogue raisonne of the defects of female beauty.

Another work in English also enters into great details of private and domestic life. It is called "The Elements of Social Science or Physical, Sexual and Natural Religion, with a Solution of the Social Problem," by a Doctor of Medicine. London, Edward Truelove, 256, High Holborn. To persons interested in the above subjects this work will be found to contain such details as have been seldom before published, and which ought to be thoroughly understood by all philanthropists and benefactors of society.

After a perusal of the Hindoo work, and of the English books above mentioned, the reader will understand the subject, at all events from a materialistic, realistic, and practical point of view. If all science is founded more or less on a stratum of facts, there can be no harm in making known to mankind generally certain matters intimately connected with their private, domestic, and social life.

Alas! complete ignorance of them has unfortunately wrecked many a man and many a woman, while a little knowledge of a subject generally ignored by the masses would have enabled numbers of people to have understood many things which they believed to be quite incomprehensible, or which were not thought worthy of their consideration.

INTRODUCTION

It may be interesting to some persons to learn how it came about that Vatsyayana was first brought to light and translated into the English language. It happened thus. While translating with the pundits the "Anunga runga, or the stage of love," reference was frequently found to be made to one Vatsya. The sage Vatsya was of this opinion, or of that opinion. The sage Vatsya said this, and so on. Naturally questions were asked who the sage was, and the pundits replied that Vatsya was the author of the standard work on love in Sanscrit literature, that no Sanscrit library was complete without his work, and that it was most difficult now to obtain in its entire state. The copy of the manuscript obtained in Bombay was defective, and so the pundits wrote to Benares, Calcutta, and Jeypoor for copies of the manuscript from Sanscrit libraries in those places. Copies having been obtained, they were then compared with each other, and with the aid of a Commentary called "Jayamangla" a revised copy of the entire manuscript was prepared, and from this copy the English translation was made. The following is the certificate of the chief pundit:—

"The accompanying manuscript is corrected by me after comparing four different copies of the work. I had the assistance of a Commentary called 'Jayamangla' for correcting the portion in the first five parts, but found great difficulty in correcting the remaining portion, because, with the exception of one copy thereof which was tolerably correct, all the other copies I had were far too incorrect. However, I took that portion as correct in which the majority of the copies agreed with each other."

The "Aphorisms on Love," by Vatsyayana contain about one thousand two hundred and fifty slokas or verses, and are divided into parts, parts into chapters, and chapters into paragraphs. The whole consists of seven parts, thirty-six chapters, and sixty-four paragraphs. Hardly anything is known about the author. His real name is supposed to be Mallinaga or Mrillana, Vatsyayana being his family name. At the close of the work this is what he writes about himself:

"After reading and considering the works of Babhravya and other ancient authors, and thinking over the meaning of the rules given by them, this treatise was composed, according

to the precepts of the Holy Writ, for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity. This work is not to be used merely as an instrument for satisfying our desires. A person acquainted with the true principles of this science, who preserves his Dharma (virtue or religious merit), his Artha (worldly wealth), and his Kama (pleasure or sensual gratification), and who has regard to the customs of the people, is sure to obtain the mastery over his senses. In short, an intelligent and knowing person, attending to Dharma and Artha and also to Kama, without becoming the slave of his passions, will obtain success in everything that he may do."

It is impossible to fix the exact date either of the life of Vatsyayana or of his work. It is supposed that he must have lived between the first and sixth century of the Christian era, on the following grounds:—He mentions that Satkarni Satvahan, a king of Kuntal, killed Malayevati his wife with an instrument called kartari by striking her in the passion of love, and Vatsya quotes this case to warn people of the danger arising from some old customs of striking woman when under the influence of this passion. Now this king of Kuntal is believed to have lived and reigned during the first century A.D. and consequently Vatsya must have lived after him. On the other hand, Virahamihira, in the eighteenh chapter of his "Brihatsanhita," treats of the science of love, and appears to have borrowed largely from Vatsyayana on the subject. Now Virahamihira is said to have lived during the sixth century A.D., and as Vatsya must have written his works previously, therefore not earlier than the first century A.D., and not later than the sixth century A.D., must be considered as the approximate date of his existence.

On the text of the "Aphorisms on Love," by Vatsyayana, only two commentaries have been found. One called "Jayamangla" or "Sutrabashya," and other other "Sutra vritti." The date of the "Jayamangla" is fixed between the tenth and thirteenth century A.D., because while treating of the sixty-four arts an example is taken from the "Kavyaprakasha," which was written about the tenth century A.D. Again, the copy of the commentary procured was evidently a transcript of a manuscript which once had a place in the library of a Chaulukyan king named Vishaladeva, a fact elicited from the following sentence at the end of it:—

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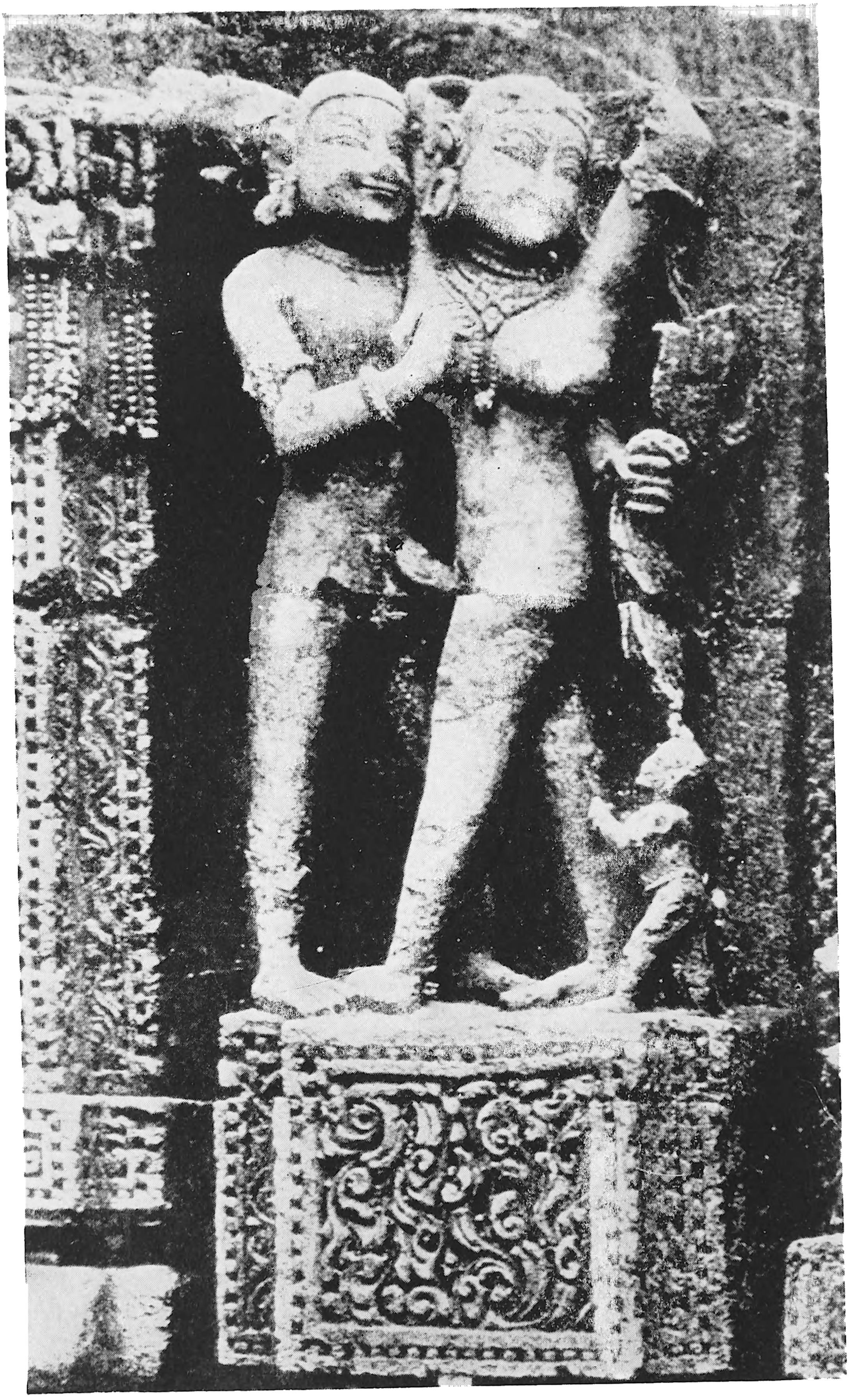

II. From the Temple of *Surya*
At *Konarak, Orissa*

13th Century

THE KAMA SUTRA

of

VATSYAYANA

PART I

Index, and General Consideration of the Subject

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CHAPTER I.

Salutation to Dharma, Artha, and Kama.

IN the beginning, the Lord of Beings created men and women, and in the form of commandments in one hundred thousand chapters laid down rules for regulating their existence with regard to *Dharma,** *Artha,*† and *Kama.*‡ Some of these commandments, namely those which treated of *Dharma,* were separately written by *Swayambhu Manu;* those that related to *Artha* were compiled by *Brihaspati;* and those that referred to *Kama* were expounded by *Nandi,* the follower of *Mahadeva,* in one thousand chapters.

Now these *"Kama Sutra" (Aphorisms on Love),* written by *Nundi* in one thousand chapters, were reproduced by *Shvetaketu,* the son of *Uddvalaka,* in an abbreviated form in five hundred chapters, and this work was again similarly reproduced in an abridged form, in one hundred and fifty chapters, by *Babhravya,* an inheritant of the *Punchala* (South of *Delhi*) country. These one hundred and fifty chapters were then put together under seven heads or parts named severally—

1st. *Sadharana* (general topics).
2nd. *Samprayogika* (embraces, etc.).
3rd. *Kanya Samprayuktaka* (union of males and females).
4th. *Bharyadhikarika* (on one's own wife).
5th. *Paradarika* (on the wives of other people).
6th. *Vaisika* (on courtezans).
7th. *Aupamishadika* (on the arts of seduction, tonic medicines, etc.).

The sixth part of this last work was separately expounded by *Dattaka* at the request of the public women of *Pataliputra* (*Patna*), and in the same way *Charayana* explained the first

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* *Dharma* is acquisition of religious merit, and is fully described in Chapter 5, Volume III, of *Talboys Wheeler's "History of India,"* and in the edicts of *Asoka.*

† *Artha* is acquisition of wealth and property, etc.

‡ *Kama* is love, pleasure and sensual gratification.

These three words are retained throughout in their original, as technical terms. They may also be defined as virtue, wealth, and pleasure, the three things repeatedly spoken of in the Laws of Manu.

part of it. The remaining parts, viz., the second, third, fourth, fifth, and seventh were each separately expounded by:—

Suvarnanabha (second part).
Ghotakamukha (third part).
Gonardiya (fourth part).
Gonikaputra (fifth part).
Kuchumara (seventh part), respectively.

Thus the work being written in part by different authors was almost unobtainable, and as the parts which were expounded by *Dattaka* and the others treated only of the particular branches of the subject to which each part related, and moreover as the original work of *Babhravya* was difficult to be mastered on account of its length, *Vatsyayana*, therefore, composed this work in a small volume as an abstract of the whole of the works of the above-named authors.

CHAPTER II.

On the Acquisition of Dharma, Artha and Kama

MAN, the period of whose life is one hundred years, should practice *Dharma, Artha,* and *Kama* at different times and in such a manner that they may harmonize together and not clash in any way. He should acquire learning in his childhood, in his youth and middle age he should attend to *Artha* and *Kama,* and in his old age he should perform *Dharma,* and thus seek to gain *Moksha,* i.e., release from further transmigration. Or, on account of the uncertainty of life, he may practice them at times when they are enjoined to be practiced. But one thing is to be noted, he should lead the life of a religious student until he finishes his education.

Dharma is obedience to the command of the *Shastra* or Holy Writ of the Hindoos to do certain things, such as the performance of sacrifices, which are not generally done, because they do not belong to this world, and produce no visible effect; and not to do other things, such as eating meat, which is often done because it belongs to this world, and has visible effects.

Dharma should be learnt from the *Shruti* (Holy Writ), and from those conversant with it.

Artha is the acquisition of arts, land, gold, cattle, wealth, equipages, and friends. It is, further, the protection of what is acquired, and the increase of what is protected.

Artha should be learnt from the king's officers, and from merchants who may be versed in the ways of commerce.

Kama is the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting, and smelling, assisted by the mind together with the soul. The ingredient in this is a peculiar contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is called *Kama.*

Kama is to be learnt from the *Kama Sutra* (aphorisms on love) and from the practice of citizens.

When all the three, viz., *Dharma, Artha,* and *Kama* come together, the former is better than the one which follows it, i.e., *Dharma* is better than *Artha,* and *Artha* is better than *Kama.* But *Artha* should always be practiced by the king, for the livelihood of men is to be obtained from it only.

Again, *Kama* being the occupation of public women, they should prefer it to the other two, and these are exceptions to the general rule.

Objection.

Some learned men say that as *Dharma* is connected with things not belonging to this world, it is appropriately treated of in a book: and so also is *Artha*, because it is practiced only by the application of proper means, and a knowledge of those means can only be obtained by study and from books. But *Kama* being a thing which is practiced even by the brute creation, and which is to be found everywhere, does not want any work on the subject.

Answer.

This is not so. Sexual intercourse being a thing dependent on man and woman requires the application of proper means by them, and those means are to be learnt from the *Kama Shastra*. The non-application of proper means, which we see in the brute creation, is caused by their being unrestrained, and by the females among them only being fit for sexual intercourse at certain seasons and no more, and by their intercourse not being preceded by thought of any kind.

Objection 2.

The *Lokayatikas** say:—Religious ordinances should not be observed, for they bear a future fruit, and at the same time it is also doubtful whether they will bear any fruit at all. What foolish person will give away that which is in his own hands into the hands of another? Moreover, it is better to have a pigeon today than a peacock tomorrow; and a copper coin which we have the certainty of obtaining, is better than a gold coin, the possession of which is doubtful.

Answer.

It is not so. 1st. Holy Writ, which ordains the practice of *Dharma*, does not admit of a doubt.

2nd. Sacrifices such as those made for the destruction of enemies, or for the fall of rain, are seen to bear fruit.

3rd. The sun, moon, stars, planets and other heavenly bodies appear to work intentionally for the good of the world.

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* These were certainly materialists who seemed to think that a bird in the hand was worth two in the bush.

4th. The existence of this world is effected by the observance of the rules respecting the four classes* of men and their four stages of life.

5th. We see that seed is thrown into the ground with the hope of future crops.

Vatsyayana is therefore of opinion that the ordinances of religion must be obeyed.

Objection 3.

Those who believe that destiny is the prime mover of all things say:—We should not exert ourselves to acquire wealth, for sometimes it is not acquired although we strive to get it, while at other times it comes to us of itself without any exertion on our part. Everything is therefore in the power of destiny, who is the lord of gain and loss, of success and defeat, of pleasure and pain. Thus we see that *Bali*† was raised to the throne of *Indra* by destiny, and was also put down by the same power, and it is destiny only that can reinstate him.

Answer.

It is not right to say so. As the acquisition of every object presupposes at all events some exertion on the part of man, the application of proper means may be said to be the cause of gaining all our ends, and this application of proper means being thus necessary (even where a thing is destined to happen), it follows that a person who does nothing will enjoy no happiness.

Objection 4.

Those who are inclined to think that *Artha* is the chief object to be obtained argue thus. Pleasures should not be sought for, because they are obstacles to the practice of *Dharma* and *Artha*, which are both superior to them, and are also disliked by meritorious persons. Pleasures also bring a man into distress, and into contact with low persons; they cause him to commit unrighteous deeds, and produce impurity in him; they make him regardless of the future, and

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* Among the Hindoos the four classes of men are the *Brahmans* or priestly class, the *Kshutrya* or warlike class, the *Vaishya* or agricultural and mercantile class, and the *Shoodra* or menial class. The four stages of life are, the life of a religious student, the life of a householder, the life of a hermit, and the life of a *Sunyasi* or devotee.

† *Bali* was a demon who had conquered *Indra* and gained his throne, but was afterwards overcome by *Vishnu* at the time of his fifth incarnation.

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CHAPTER III.

On the Arts and Sciences to be Studied.

MAN should study the *Kama Sutra* and the arts and sciences subordinate thereto, in addition to the study of the arts and sciences contained in *Dharma* and *Artha*. Even young maids should study this *Kama Sutra* along with its arts and sciences before marriage, and after it they should continue to do so with the consent of their husbands.

Here some learned men object, and say that females, not being allowed to study any science, should not study the *Kama Sutra*.

But *Vatsyayana* is of opinion that this objection does not hold good, for women already know the practice of *Kama Sutra*, and that practice is derived from the *Kama Shastra*, or the science of *Kama* itself. Moreover, it is not only in this but in many other cases that though the practice of a science is known to all, only a few persons are acquainted with the rules and laws on which the science is based. Thus the *Yadnikas* or sacrificers, though ignorant of grammar, make use of appropriate words when addressing the different Deities, and do not know how these words are framed. Again, persons do the duties required of them on auspicious days, which are fixed by astrology, though they are not acquainted with the science of astrology. In a like manner riders of horses and elephants train these animals without knowing the science of training animals, but from practice only. And similarly the people of the most distant provinces obey the laws of the kingdom from practice and because there is a king over them, and without further reason.* And from experience we find that some women, such as the daughters of princes and their ministers, and public women, are actually versed in the *Kama Shastra*.

A female, therefore, should learn the *Kama Shastra*, or at least a part of it, by studying its practice from some confidential friend. She should study alone in private the sixty-four practices that form a part of the *Kama Shastra*. Her

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* The author wishes to prove that a great many things are done by people from practise and custom, without their being acquainted with the reason of things, or the laws on which they are based, and this is perfectly true.

teacher should be one of the following persons, viz., the daughter of a nurse brought up with her and already married,* or a female friend who can be trusted in everything, or the sister of her mother (i.e., her aunt), or an old female servant, or a female beggar who may have formerly lived in the family, or her own sister, who can always be trusted.

The following are the arts to be studied, together with the *Kama Sutra*:—

1 Singing.
2 Playing on musical instruments.
3 *D*ancing.
4 Union of dancing, singing, and playing instrumental music.
5 Writing and drawing.
6 Tattooing.
7 Arraying and adorning an idol with rice and flowers.
8 Spreading and arranging beds or couches of flowers, or flowers upon the ground.
9 Coloring the teeth, garments, hair, nails and bodies, i.e., staining, dyeing, coloring and painting the same.
10 Fixing stained glass into a floor.
11 The art of making beds, and spreading out carpets and cushions for reclining.
12 Playing on musical glasses filled with water.
13 Storing and accumulating water in aqueducts, cisterns, and reservoirs.
14 Picture making, trimming, and decorating.
15 Stringing of rosaries, necklaces, garlands, and wreaths.
16 Binding of turbans and chaplets, and making crests and top-knots of flowers.
17 Scenic representations. Stage playing.
18 Art of making ear ornaments.
19 Art of preparing perfumes and odors.
20 Proper disposition of jewels and decorations, and adornment in dress.
21 Magic or sorcery.
22 Quickness of hand or manual skill.
23 Culinary art, i.e., cooking and cookery.
24 Making lemonades, sherbets, acidulated drinks, and spirituous extracts with proper flavor and color.
25 Tailor's work and sewing.

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* The proviso of being married applies to all the teachers.

26 Making parrots, flowers, tufts, tassels, bunches, bosses, knobs, etc., out of yarn or thread.

27 Solution of riddles, enigmas, covert speeches, verbal puzzles, and enigmatical questions.

28 A game, which consisted in repeating verses, and as one person finished, another person had to commence at once, repeating another verse, beginning with the same letter with which the last speaker's verse ended, whoever failed to repeat, was considered to have lost and to be subject to pay a forfeit or stake of some kind.

29 The art of mimicry or imitation.

30 Reading, including chanting and intoning.

31 Study of sentences difficult to pronounce. It is played as a game chiefly by women and children, and consists of a difficult sentence being given, and when repeated quickly, the words are often transposed or badly pronounced.

32 Practice with sword, single stick, quarter staff, and bow and arrow.

33 *D*rawing inferences, reasoning or infering.

34 Carpentry, or the work of a carpenter.

35 Architecture, or the art of building.

36 Knowledge about gold and silver coins, and jewels and gems.

37 Chemistry and mineralogy.

38 Coloring jewels, gems and beads.

39 Knowledge of mines and quarries.

40 Gardening; knowledge of treating the diseases of trees and plants, of nourishing them, and determining their ages.

41 Art of cock fighting, quail fighting, and ram fighting.

42 Art of teaching parrots and starlings to speak.

43 Art of applying perfumed ointments to the body, and of dressing the hair with unguents and perfumes and braiding it.

44 The art of understanding writing in cypher and the writing of words in a peculiar way.

45 The art of speaking by changing the forms of words. It is of various kinds. Some speak by changing the beginning and end of words, others by adding unnecessary letters between every syllable of a word, and so on.

46 Knowledge of languages and of the vernacular dialects.

47 Art of making flower carriages.

48 Art of framing mystical diagrams, of addressing spells and charms, and binding armlets.

49 Mental exercises, such as completing stanzas or verses on receiving a part of them; or supplying one, two or three lines when the remaining lines are given indiscriminately from different verses, so as to make the whole an entire verse with regard to its meaning; or arranging the words of a verse written irregularly by separating the vowels from the consonants, or leaving them out altogether; or putting into verse or prose sentences represented by signs or symbols. There are many other such exercises.

50 Composing poems.

51 Knowledge of dictionaries and vocabularies.

52 Knowledge of ways of changing and disguising the appearance of persons.

53 Knowledge of the art of changing the appearance of things, such as making cotton to appear as silk, coarse and common things to appear as fine and good.

54 Various ways of gambling.

55 Art of obtaining possession of the property of others by means of *muntras* or incantations.

56 Skill in youthful sports.

57 Knowledge of the rules of society, and of how to pay respects and compliments to others.

58 Knowledge of the art of war, of arms, armies, etc.

59 Knowledge of gymnastics.

60 Art of knowing the character of a man from his features.

61 Knowledge of scanning or constructing verses.

62 Arithmetical recreations.

63 Making artificial flowers.

64 Making figures and images in clay.

A public woman, endowed with a good disposition, beauty, and other winning qualities, and also versed in the above arts, obtains the name of a *Ganika*, or public woman of high quality, and receives a seat of honor in an assemblage of men. She is, moreover, always respected by the king, and praised by learned men, and her favor sought for by all, she becomes an object of universal regard. The daughter of a king, too, as well as the daughter of a minister, being learned in the above arts can make their husbands favorable to them, even though these may have thousands of other wives besides themselves. And in the same manner, if a wife becomes separated from her husband, and falls into distress, she can support herself easily, even in a foreign country. by means

of her knowledge of these arts. Even the bare knowledge of them gives attractiveness to a woman, though the practice of them may be only possible or otherwise according to the circumstances of each case. A man who is versed in these arts, who is loquacious and acquainted with the arts of gallantry, gains very soon the hearts of women, even though he is only acquainted with them for a short time.

CHAPTER IV.

*The Life of a Citizen**

HAVING thus acquired learning, a man, with the wealth that he may have gained by gift, conquest, purchase, deposit,† or inheritance from his ancestors, should become a householder, and pass the life of a citizen. He should take a house in a city, or large village, or in the vicinity of good men, or in a place which is the resort of many persons. This abode should be situated near some water, and divided into different compartments for different purposes. It should be surrounded by a garden, and also contain two rooms, an outer and an inner one. The inner room should be occupied by the females, while the outer room, balmy with rich perfumes, should contain a bed, soft, agreeable to the sight, covered with a clean white cloth, low in the middle part, having garlands and bunches of flowers‡ upon it, and a canopy above it, and two pillows, one at the top, another at the bottom. There should be also a sort of couch besides, and at the head of this a sort of stool, on which should be placed the fragrant ointments for the night, as well as flowers, pots containing collyrium and other fragrant substances, things used for perfuming the mouth, and the bark of the common citron tree. Near the couch, on the ground, there should be a pot for spitting, a box containing ornaments, and also a lute hanging from a peg made of the tooth of an elephant, a board for drawing, a pot containing perfume, some books, and some garlands of the yellow amaranth flowers. Not far from the couch, and on the ground, there should be a round seat, a toy cart, and a board for playing with dice; outside the outer room there should be cages of birds,* and a separate place for spinning, carving and such like diversons. In the garden there should be a whirling swing and a common swing, as also a bower of creepers covered with flowers, in which a raised parterre should be made for sitting.

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* This term would appear to apply generally to an inhabitant of Hindoostan. It is not meant only for a dweller in a city, like the Latin *Urbanus* as opposed to *Rusticus*.

† Gift is peculiar to a *Brahman*, conquest to a *Kshatrya*, while purchase, deposit, and other means of acquiring wealth belong to the *Vaishya*.

‡ Natural garden flowers.

* Such as quails, partridges, parrots, starlings, etc.

Now the householder, having got up in the morning and performed his necessary duties,† should wash his teeth, apply a limited quantity of ointments and perfumes to his body, put some ornaments on his person and collyrium on his eyelids and below his eyes, color his lips with alacktaka,‡ and look at himself in the glass. Having then eaten betel leaves, with other things that give fragrance to the mouth, he should perform his usual business. He should bathe daily, anoint his body with oil every other day, apply a lathering§ substance to his body every three days, get his head (including face) shaved every four days, and the other parts of his body every five or ten days.‖ All these things should be done without fail, and the sweat of the armpits should also be removed. Meals should be taken in the forenoon, in the afternoon, and again at night, according to *Charayana.* After breakfast, parrots and other birds should be taught to speak, and the fighting of cocks, quails, and rams should follow. A limited time should be devoted to diversion with *Pithamardas, Vitas,* and *Vidushakas,*¶ and then should be taken the midday sleep.** After this the householder, having put on his clothes and ornaments, should, during the afternoon, converse with his friends. In the evening there should be singing, and after that the householder, along with his friend, should await in his room, previously decorated and perfumed, the arrival of the woman that may be attached to him, or he may send a female messenger for her, or go to her himself. After her arrival at his house, he and his friend should welcome her, and entertain her with a loving and agreeable conversation. Thus end the duties of the day.

The following are the things to be done occasionally as diversions or amusements.

1 Holding festivals* in honor of different *D*eities.
2 Social gatherings of both sexes.
3 *D*rinking parties.

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† The calls of nature always performed by the Hindoos the first thing in the morning.

‡ A colour made from lac.

§ This would act instead of soap, which was not introduced until the rule of the Mahomedans.

‖ Ten days are allowed when the hair is taken out with a pair of pincers.

¶ These are characters generally introduced in the Hindoo drama; their characteristics will be explained further on.

** Noonday sleep is only allowed in summer, when the nights are short.

* These are very common in all parts of India.

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the most beautiful, who may like the same things that the men like, and who may have power to attract the minds of others, are here done homage to.

Drinking Parties

Men and women should drink in one another's houses. And here the men should cause the public women to drink, and should then drink themselves, liquors such as the *Madhu, Aireya, Sara,* and *Asawa,* which are of bitter and sour taste; also drinks concocted from the barks of various trees, wild fruits, and leaves.

Going to Gardens or Picnics

In the forenoon, men, having dressed themselves, should go to gardens on horseback, accompanied by public women and followed by servants. And having done there all the duties of the day, and passed the time in various agreeable diversions, such as the fighting of quails, cocks, and rams, and other spectacles, they should return home in the afternoon in the same manner, bringing with them bunches of flowers, etc.

The same also applies to bathing in the summer in water from which wicked or dangerous animals have previously been taken out, and which has been built in on all sides.

Other Social Diversions

Spending nights playing with dice. Going out on moonlight nights. Keeping the festive day in honor of spring. Plucking the sprouts and fruits of the mangoe trees. Eating the fibres of lotuses. Eating the tender ears of corn. Picnicing in the forests when the trees get their new foliage. The *Udakakshvedika* or sporting in the water. Decorating each other with the flowers of some trees. Pelting each other with the flowers of the Kadamba tree, and many other sports which may either be known to the whole country, or may be peculiar to particular parts of it. These and similar other amusements should always be carried on by citizens.

The above amusements should be followed by a person who diverts himself alone in company with a courtezan, as well as by a courtezan who can do the same in company with her maid servants or with citizens.

A *Pithamarda** is a man without wealth, alone in the world, whose only property consists of his *Mallika,*† some lathering substance, and a red cloth, who comes from a good country, and who is skilled in all the arts; and by teaching these arts is received in the company of citizens, and in the abode of public women.

A *Vita*‡ is a man who has enjoyed the pleasures of fortune, who is a compatriot of the citizens with whom he associates, who is possessed of the qualities of a householder, who has his wife with him, and who is honored in the assembly of citizens and in the abodes of public women, and lives on their means and on them.

A *Vidushaka*§ (also called a *Vaihasaka,* i.e., one who provokes laughter) is a person only acquainted with some of the arts, who is a jester, and who is trusted by all.

These persons are employed in matters of quarrels and reconciliations between citizens and public women.

This remark applies also to female beggars, to women with their heads shaved, to adulterous women, and to old public women skilled in all the various arts.

Thus a citizen living in his town or village, respected by all, should call on the persons of his own caste who may be worth knowing. He should converse in company and gratify his friends by his society, and obliging others by his assistance in various matters, he should cause them to assist one another in the same way.

There are some verses on this subject as follows:—

A citizen discoursing, not entirely in the Sanscrit langu-

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* According to this description a *Pithamarda* would be a sort of professor of all the arts, and as such received as the friend and confidant of the citizens.

† A seat in the form of the letter T.

‡ The *Vita* is supposed to represent somewhat the character of the Parasite of the Greek comedy. It is possible that he was retained about the person of the wealthy and dissipated as a kind of private instructor, as well as an entertaining companion.

§ *Vidushaka* is evidently the buffoon and jester. *Wilson* says of him that he is the humble companion, not the servant, of a prince or man of rank, and it is a curious peculiarity that he is always a *Brahman.* He bears more affinity to *Sancho Panza,* perhaps, than any other character in western fiction, imitating him in his combination of shrewdness and simplicity, his fondness of good living and his love of ease. In the dramas of intrigue he exhibits some of the talents of *Mercury,* but with less activity and ingenuity, and occasionally suffers by his interference. According to the technical definition of his attributes he is to excite mirth by being ridiculous in person, age, and attire.

age,* nor wholly in the dialects of the country, on various topics in society, obtains great respect. The wise should not resort to a society disliked by the public, governed by no rules, and intent on the destruction of others. But a learned man living in a society which acts according to the wishes of the people, and which has pleasure for its only object is highly respected in this world.

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* This means, it is presumed, that the citizen should be acquainted with several languages. The middle part of this paragraph might apply to the *Nihilists* and *Fenians* of the day, or to secret societies. It was perhaps a reference to the *Thugs*.

CHAPTER V.

About the Kinds of Women Resorted to by the Citizens, and of Friends and Messengers.

WHEN *Kama* is practiced by men of the four castes according to the rules of the Holy Writ (i.e., by lawful marriage) with virgins of their own caste, it then becomes a means of acquiring lawful progeny and good fame, and it is not also opposed to the customs of the world. On the contrary the practice of *Kama* with women of the higher castes, and with those previously enjoyed by others, even though they be of the same caste, is prohibited. But the practice of *Kama* with women of the lower castes, with women excommunicated from their own caste, with public women, and with women twice married,* is neither enjoined nor prohibited. The object of practicing *Kama* with such women is pleasure only.

Nayikas,† therefore, are of three kinds, viz., maids, women twice married, and public women. *Gonikaputra* has expressed an opinion that there is a fourth kind of *Nayika,* viz., a woman who is resorted to on some special occasion even though she be previously married to another. These special occasions are when a man thinks thus:—

(*a*) This woman is self-willed, and has been previously enjoyed by many others besides myself. I may, therefore, safely resort to her as to a public woman though she belongs to a higher caste than mine, and in so doing I shall not be violating the ordinances of *Dharma.*

Or thus:—

(*b*) This is a twice-married woman and has been enjoyed by others before me, there is, therefore, no objection to my resorting to her.

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* This term does not apply to a widow, but to a woman who has probably left her husband, and is living with some other person as a married woman, *maritalement,* as they say in France.

† Any woman fit to be enjoyed without sin. The object of the enjoyment of women is twofold, viz., pleasure and progeny. Any woman who can be enjoyed without sin for the purpose of accomplishing either the one or the other of these two objects is a *Nayika.* The fourth kind of *Nayika* which *Vatsya* admits further on is neither enjoyed for pleasure or for progeny, but merely for accomplishing some special purpose in hand. The word *Nayika* is retained as a technical term throughout.

Or thus:—

(c) This woman has gained the heart of her great and powerful husband, and exercises a mastery over him, who is a friend of my enemy; if, therefore, she becomes united with me she will cause her husband to abandon my enemy.

Or thus:—

(*d*) This woman will turn the mind of her husband, who is very powerful, in my favor, he being at present disaffected towards me, and intent on doing me some harm.

Or thus:—

(*e*) By making this woman my friend I shall gain the object of some friend of mine, or shall be able to effect the ruin of some enemy, or shall accomplish some other difficult purpose.

Or thus:—

(f) By being united with this woman, I shall kill her husband, and so obtain his vast riches which I covet.

Or thus:—

(*g*) The union of this woman with me is not attended with any danger, and will bring me wealth, of which, on account of my poverty and inability to support myself, I am very much in need. I shall, therefore obtain her vast riches in this way without any difficulty.

Or thus:—

(*h*) This woman loves me ardently, and knows all my weak points, if therefore, I am unwilling to be united with her, she will make my faults public, and thus tarnish my character and reputation. Or she will bring some gross accusation against me, of which it may be hard to clear myself, and I shall be ruined. Or perhaps she will detach from me her husband who is powerful, and yet under her control, and will unite him to my enemy, or will herself join the latter.

Or thus:—

(*i*) The husband of this woman has violated the chastity of my wives, I shall therefore return that injury by seducing his wives.

Or thus:—

(*j*) By the help of this woman I shall kill an enemy of the king, who has taken shelter with her, and whom I am ordered by the king to destroy.

Or thus:—

(*k*) The woman whom I love is under the control of this woman. I shall, through the influence of the latter, be able to get at the former.

Or thus:—

(*l*) This woman will bring to me a maid, who possesses wealth and beauty, but who is hard to get at, and under the control of another.

Or lastly thus:—

(*m*) My enemy is a friend of this woman's husband, I shall therefore cause her join him, and will thus create an enmity between her husband and him.

For these and similar other reasons the wives of other men may be resorted to, but it must be distinctly understood that it only allowed for special reasons, and not for mere carnal desire.

Charayana thinks that under these circumstances there is also a fifth kind of of *Nayika,* viz., a woman who is kept by a minister, or who repairs to him occasionally; or a widow who accomplishes the purpose of a man with the person to whom she resorts.

Suvarnanabha adds that a woman who passes the life of an ascetic and in the condition of a widow may be considered as a sixth kind of *Nayika.*

Ghotakamukha says that the daughter of a public woman, and a female servant, who are still virgins, form a seventh kind of *Nayika.*

Gonardiya puts forth his doctrine that any woman born of good family, after she has come of age, is an eighth kind of *Nayika.*

But these four latter kinds of *Nayikas* do not differ much from the first four kinds of them, as there is no separate object in resorting to them. Therefore, *Vatsyayana* is of opinion that there are only four kinds of *Nayikas, i.e.,* the maid, the twice-married woman, the public woman, and the woman resorted to for a special purpose.

The following women are not to be enjoyed:—

A leper.

A lunatic.
A woman turned out of caste.
A woman who reveals secrets.
A woman who publicly expresses a desire for sexual intercourse.
A woman who is extremely white.
A woman who is extremely black.
A bad-smelling woman.
A woman who is a near relation.
A woman who is a female friend.
A woman who leads the life of an ascetic.
And, lastly the wife of a relation, of a friend, of a learned *Brahman*, and of the king.

The followers of *Babhravya* say that any woman who has been enjoyed by five men is a fit and proper person to be enjoyed. But *Gonikaputra* is of opinion that even when this is the case, the wives of a relation, of a learned *Brahman* and of a king should be excepted.

The following are the kind of friends:—

One who has played with you in the dust, i.e., in childhood.
One who is bound by an obligation.
One who is of the same disposition and fond of the same things.
One who is a fellow student.
One who is acquainted with your secrets and faults, and whose faults and secrets are also known to you.
One who is a child of your nurse.
One who is brought up with you.
One who is an hereditary friend.

These friends should possess the following qualities:—

They should tell the truth.
They should not be changed by time.
They should be favorable to your designs.
They should be firm.
They should be free from covetousness.
They should not be ceapable of being gained over by others.
They should not reveal your secrets.

Charayana says that citizens form friendships with washermen, barbers, cowherds, florists, druggists, betal-leaf sellers, tavern keepers, beggars, *Pithamardas*, *Vitas*, and *Vidushekas*, as also with the wives of all these people.

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III. From the "Black Pagoda" 13th Century
Temple of *Surya* at *Konarak*

PART II

of

SEXUAL UNION

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with a man most remote from her in size is called the *lowest-union*, and is of one kind only.

In other words, the *horse* and *mare*, the *bull* and *deer*, form the *high-union*, while the *horse* and *deer* form the *highest-union*. On the female side, the *elephant* and *bull*, the *mare* and *hare*, form *low-unions*, while the *elephant* and the *hare* make the *lowest-unions*.

There are then, nine kinds of union according to dimensions. Amongest all these, *equal-unions* are the best, those of a superlative degree, i.e., the highest and lowest, are the worst, and the rest are middling, and with them the high* are better than the low.

There are also nine kinds of union according to the force of passion or carnal desire, as follows:—

MEN.	WOMEN.	MEN.	WOMEN.
Small.	Small.	Small.	Middling.
Middling.	Middling.	Small.	Intense.
Intense.	Intense.	Middling.	Small.
		Middling.	Intense.
		Intense.	Small.
		Intense.	Middling.

A man is called a man of small passion whose desire at the time of sexual union is not great, whose semen is scanty, and who cannot bear the warm embraces of the female.

Those who differ from this temperament are called men of middling passion, while those of intense passion are full of desire.

In the same way, women are supposed to have the three degrees of feeling as specified above.

Lastly, according to time there are three kinds of men and women, viz., the *short-timed*, the *moderate-timed*, and the *long-timed*, and of these as in the previous statements, there are nine kinds of union.

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* *High-unions* are said to be better than *low-ones*, for in the former it is possible for the male to satisfy his own passion without injuring the female, while in the latter it is difficult for the female to be satisfied by any means.

But on this last head there is a difference of opinion about the female, which should be stated.

Auddalika says, "Females do not emit as males do. The males simply remove their desire, while the females, from their consciousness of desire, feel a certain kind of pleasure, which gives them satisfaction, but it is impossible for them to tell you what kind of pleasure they feel. The fact from which this becomes evident is, that males, when engaged in coition, cease of themselves after emission, and are satisfied, but it is not so with females."

This opinion is however objected to on the grounds, that if a male be *long-timed*, the female loves him the more, but if he be *short-timed*, she is dissatisfied with him. And this circumstance, some say, would prove that the female emits also.

But this opinion does not hold good, for if it takes a long time to allay a woman's desire, and during this time she is enjoying great pleasure, it is quite natural then that she should wish for its continuation. And on this subject there is a verse as follows:—

"By union with men the lust, desire, or passion of women is satisfied, and the pleasure derived from the consciousness of it is called their satisfaction."

The followers of *Babhravya*, however, say that the semen of women continues to fall from the beginning of the sexual union to its end, and it is right that it should be so, for if they had no semen there would be no embryo.

To this there is an objection. In the beginning of coition the passion of the woman is middling, and she cannot bear the vigorous thrusts of her lover, but by degrees her passion increases until she ceases to think about her body, and then finally she wishes to stop from further coition.

This objection, however, does not hold good, for even in ordinary things that revolve with great force, such as a potter's wheel, or a top, we find that the motion at first is slow, but by degrees it becomes very rapid. In the same way the passion of the woman having gradually increased, she has a desire to discontinue coition, when all the semen has fallen away. And there is a verse with regard to this as follows:—

"The fall of the semen of the man takes place only at the end of coition, while the semen of the woman falls con-

tinually, and after the semen of both has all fallen away they wish for the discontinuance of coition."*

Lastly, *Vatsyayana* is of opinion that the semen of the female, falls in the same way as that of the male.

Now some one may ask here: If men and women are beings of the same kind, and are engaged in bringing about the same result, why should they have different works to do.

Vatsya says that this is so, because the ways of working as well as the consciousness of pleasure in men and women are different. The difference in the ways of working, by which men are the actors, and women are the persons acted upon, is owing to the nature of the male and the female, otherwise the actor would be sometimes the person acted upon, and vice versa. And from this difference in the ways of working follows the difference in the consciousness of pleasure, for a man thinks, "this woman is united with me," and a woman thinks, "I am united with this man."

It may be said that if the ways of working in men and women are different, why should not there be a difference, even in the pleasure they feel, and which is the result of those ways.

But this objection is groundless, for the person acting and the person acted upon being of different kinds, there is a reason for the difference in their ways of working; but there is no reason for any difference in the pleasure they feel, because they both naturally derive pleasure from the act they perform.†

On this again some may say that when different persons are engaged in doing the same work, we find that they accomplish the same end or purpose; while, on the contrary,

in the case of men and women we find that each of them accomplishes his or her own end separately, and this is inconsistent. But this is a mistake, for we find that sometimes two things are done at the same time, as for instance in the fighting of rams, both the rams receive the shock at the same time on their heads. Again, in throwing one wood apple against another, and also in a fight or struggle of wrestlers. If it be said that in these cases the things employed are of the same kind, it is answered that even in the case of men and women, the nature of the two persons is the same. And as the difference in their ways of working arises from the difference of their conformation only, it follows that men experience the same kind of pleasure as women do.

There is also a verse on this subject as follows:—

"Men and women being of the same nature, feel the same kind of pleasure, and therefore a man should marry such a woman as will love him ever afterwards."

The pleasure of men and women being thus proved to be of the same kind, it follows that in regard to time, there are nine kinds of sexual intercourse, in the same way as there are nine kinds according to the force of passion.

There being thus nine kinds of union with regard to dimensions, force of passion, and time, respectively, by making combinations of them, innumerable kinds of union would be produced. Therefore in each particular kind of sexual union, men should use such means as they may think suitable for the occasion.*

At the first time of sexual union the passion of the male is intense, and his time is short, but in subsequent unions on the same day the reverse of this is the case. With the female however it is the contrary, for at the first time her passion is weak, and then her time long, but on subsequent occassions on the same day, her passion is intense and her time short, until her passion is satisfied.

On the different Kinds of Love.

Men learned in the humanities are of opinion that love is of four kinds, viz.:

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* This paragraph should be particularly noted, for it specially applies to married men and their wives. So many men utterly ignore the feelings of the woman, and never pay the slightest attention to the passion of the latter. To understand the subject thoroughly, it is absolutely necessary to study it, and then a person will know that, as dough is prepared for baking, so must a woman be prepared for sexual intercourse, if she is to derive satisfaction from it.

1 Love acquired by continual habit.
2 Love resulting from the imagination.
3 Love resulting from belief.
4 Love resulting from the perception of external objects.

(1) Love resulting from the constant and continual performance of some act, is called love acquired by constant practice and habit, as for instance the love of sexual intercourse, the love of hunting, the love of drinking, the love of gambling, etc., etc.

(2) Love which is felt for things to which we are not habituated, and which proceeds entirely from ideas, is called love resulting from imagination, as for instance, that love which some men and women and eunuchs feel for the *Auparishtaka* or mouth congress, and that which is felt by all for such things as embracing, kissing, etc., etc.

(3) The love which is mutual on both sides, and proved to be true, when each looks upon the other as his or her very own, such is called love resulting from belief by the learned.

(4) The love resulting from the perception of external objects is quite evident and well known to the world, because the pleasure which it affords is superior to the pleasure of the other kinds of love, which exist only for its sake.

What has been said in this chapter upon the subject of sexual union is sufficient for the learned; but for the edification of the ignorant, the same will now be treated of at length and in detail.

CHAPTER II.

Of *the Embrace*

THIS part of the *Kama Shastra,* which treats of sexual union, is also called "Sixty-four." (*Chatushshashti*). Some old authors say that it is called so, because it contains sixty-four chapters. Others are of opinion that the author of this part being a person named *Panchala,* and the person who recited the part of the *Rig Veda* called *Dashatapa,* which contains sixty-four verses, being also called *Panchala,* the name "sixty-four" has been given to the part of the work in honor of the *Rig Vedas.* The followers of *Babhravya* say on the other hand that this part contains eight subjects, viz., the embrace, kissing, scratching with nails or fingers, biting, lying down, making various sounds, playing the part of a man and the *Auparishtaka,* or mouth congress. Each of these subj cts being of eight kinds, and eight multiplied by eight being sixty-four, this part is therefore named "sixty-four." But *Vatsyayana* affirms that as this part contains also the following subjects, viz., striking, crying, the acts of a man during congress, the various kinds of congress, and other subjects, the name "sixty-four" is given to it only accidentally. As, for instance, we say this tree is "*Saptaparna,*" or seven-leaved, this offering of rice is "*Panchavarna,*" or five-colored, but the tree has not seven leaves, neither has the rice seven colors.

However the part sixty-four is now treated of, and the embrace, being the first subject, will now be considered.

Now the embrace which indicates the mutual love of a man and woman who have come together is of four kinds, viz.—

Touching.
Piercing.
Rubbing.
Pressing.

The action in each case is denoted by the meaning of the word which stands for it.

(1) When a man under some pretext or other goes in front or alongside of a woman and touches her body with his own, it is called the "touching embrace."

(2) When a woman in a lonely place bends down, as if to pick up something, and pierces, as it were, a man sitting or standing, with her breasts, and the man in return takes hold of them, it is called a "piercing embrace."

The above two kinds of embrace take place only between persons who do not, as yet, speak freely with each other.

(3) When two lovers are walking slowly together, either in the dark, or in a place of public resort, or in a lonely place, and rub their bodies against each other, it is called a "rubbing embrace."

(4) When on the above occasion one of them presses the other's body forcibly against a wall or pillar, it is called a "pressing embrace."

These two last embraces are peculiar to those who know the intentions of each other.

At the time of meeting the four following kinds of embrace are used, viz.—

Jataveshtitaka, or the twining of a creeper.
Vrikshadhirudhaka, or climbing a tree.
Tila-Tandulaka, or the mixture of sesamum seed with rice.
Kshiraniraka, or milk and water embrace.

(1) When a woman, clinging to a man as a creeper twines round a tree, bends his head down to hers with the desire of kissing him and slightly makes the sound of *sut sut,* embraces him, and looks lovingly towards him, it is called an embrace like the "twining of a creeper."

(2) When a woman, having placed one of her feet on the foot of her lover, and the other on one of his thighs, passes one of her arms round his back, and the other on his shoulders, makes slightly the sounds of singing and cooing, and wishes, as it were, to climb up him in order to have a kiss, it is called an embrace like the "climbing of a tree."

These two kinds of embrace take place when the lover is standing.

(3) When lovers lie on a bed and embrace each other so closely that the arms and thighs of the one are encircled by the arms and thighs of the other, and are, as it were, rubbing up against them, this is called an embrace like "the mixture of sesamum seed with rice."

(4) When a man and a woman are very much in love with each other, and, not thinking of any pain or hurt, embrace each other as if they were entering into each other's bodies either while the woman is sitting on the lap of the

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CHAPTER III.

On Kissing

It is said by some that there is no fixed time or order between the embrace, the kiss, and the pressing or scratching with the nails or fingers, but that all these things should be done generally before sexual union takes place, while striking and making the various sounds generally takes place at the time of the union. *Vatsyayana*, however, thinks that anything may take place at any time, for love does not care for time or order.

On the occasion of the first congress, kissing and the other things mentioned above should be done moderately, they should not be continued for a long time, and should be done alternately. On subsequent occasions, however, the reverse of all this may take place, and moderation will not be necessary, they may continue for a long time, and for the purpose of kindling love, they may be all done at the same time.

The following are the places for kissing, viz., the forehead, the eyes, the cheeks, the throat, the bosom, the breasts, the lips, and the interior of the mouth. Moreover the people of the *Lat* country kiss also the following places, viz., the joints of the thighs, the arms, and the navel. But *Vatsyayana* thinks that though kissing is practiced by these people in the above places on account of the intensity of their love, and the customs of their country, it is not fit to be practiced by all.

Now in a case of a young girl there are three sorts of kisses, viz.:

The nominal kiss.
The throbbing kiss.
The touching kiss.

(1) When a girl only touches the mouth of her lover with her own, but does not herself do anything, it is called the "nominal kiss."

(2) When a girl, setting aside her bashfulness a little, wishes to touch the lip that is pressed into her mouth, and with that object moves her lower lip, but not the upper one, it is called the "throbbing kiss."

(3) When a girl touches her lover's lip with her tongue,

and having shut her eyes, places her hands on those of her lover, it is called the "touching kiss."

Other authors describe four other kinds of kisses, viz.:

The straight kiss.
The bent kiss.
The turned kiss.
The pressed kiss.

(1) When the lips of two lovers are brought into direct contact with each other, it is called a "straight kiss."

(2) When the heads of two lovers are bent towards each other, and when so bent, kissing takes place, it is called a "bent kiss."

(3) When one of them turns up the face of the other by holding the head and chin, and then kissing, it is called a "turned kiss."

(4) Lastly when the lower lip is pressed with much force, it is called a "pressed kiss."

There is also a fifth kind of kiss called the "greatly pressed kiss," which is effected by taking hold of the lower lip between two fingers, and then after touching it with the tongue, pressing it with great force with the lip.

As regards kissing, a wager may be laid as to which will get hold of the lips of the other first. If the woman loses, she should pretend to cry, should keep her lover off by shaking her hands, and turn away from him and dispute with him saying, "Let another wager be laid." If she loses this a second time, she should appear doubly distressed, and when her lover is off his guard or asleep, she should get hold of his lower lip, and hold it in her teeth, so that it should not slip away, and then she should laugh, make a loud noise, deride him, dance about, and say whatever she likes in a joking way, moving her eyebrows, and rolling her eyes. Such are the wagers and quarrels as far as kissing is concerned, but the same may be applied with regard to the pressing or scratching with the nails and fingers, biting and striking. All these however are only peculiar to men and women of intense passion.

When a man kisses the upper lip of a woman, while she in return kisses his lower lip, it is called the "kiss of the upper lip."

When one of them takes both the lips of the other between his or her own, it is called "a clasping kiss." A woman, however, only takes this kind of kiss from a man who has

no moustache. And on the occasion of this kiss, if one of them touches the teeth, the tongue, and the palate of the other, with his or her tongue, it is called the "fighting of the tongue." In the same way, the pressing of the teeth of the one against the mouth of the other is to be practiced.

Kissing is of four kinds, viz., moderate, contracted, pressed, and soft, according to the different parts of the body which are kissed, for different kinds of kisses are appropriate for different parts of the body.

When a woman looks at the face of her lover while he is asleep, and kisses it to show her intention or desire, it is called a "kiss that kindles love."

When a woman kisses her lover while he is engaged in business, or while he is quarreling with her, or while he is looking at something else, so that his mind may be turned away, it is called a "kiss that turns away."

When a lover coming home late at night kisses his beloved who is asleep on her bed in order to show her his desire, it is called a "kiss that awakens." On such an occasion the woman may pretend to be asleep at the time of her lover's arrival, so that she may know his intention and obtain respect from him.

When a person kisses the reflection of the person he loves in a mirror, in water, or on a wall, it is called a "kiss showing the intention."

When a person kisses a child sitting on his lap, or a picture, or an image, or figure, in the presence of the person beloved by him, it is called a "transferred kiss."

When at night at a theatre, or in an assembly of caste men, a man coming up to a woman kisses a finger of her hand if she be standing, or a toe of her foot if she be sitting, or when a woman in shampooing her lover's body, places her face on his thigh (as if she were sleepy) so as to inflame his passion, and kisses his thigh or great toe, it is called a "demonstrative kiss."

CHAPTER IV.

On Pressing, or Marking, or Scratching with the Nails

WHEN love becomes intense, pressing with the nails or scratching the body with them is practiced, and it is done on the following occasions: On the first visit; at the time of setting out on a journey; on the return from a journey; at the time when an angry lover is reconciled; and lastly when the woman is intoxicated.

But pressing with the nails is not an usual thing except with those who are intensely passionate, i.e., full of passion. It is employed together with biting, by those to whom the practice is agreeable.

Pressing with the nails is of the eight following kinds, according to the forms of the marks which are produced, viz:

1 Sounding.
2 Half moon.
3 A circle.
4 A line.
5 A tiger's nail or claw.
6 A peacock's foot.
7 The jump of a hare.
8 The leaf of a blue lotus.

The places that are to be pressed with the nails are as follows: the arm pit, the throat, the breasts, the lips, the *jaghana,* or middle parts of the body, and the thighs. But *Suvarnanabha* is of opinion that when the impetuosity of passion is excessive, then the places need not be considered.

The qualities of good nails are that they should be bright, well set, clean, entire, convex, soft, and glossy in appearance. Nails are of three kinds according to their size, viz:

Small
Middling
Large

Large nails, which give grace to the hands, and attract the hearts of women from their appearance, are possessed by the *Bengalees.*

Small nails, which can be used in various ways, and are to be applied only with the object of giving pleasure, are possessed by the people of the southern districts.

Middling nails, which contain the properties of both the above kinds, belong to the people of the *Maharashtra*.

(1) When a person presses the chin, the breasts, the lower lip, or the *jaghana* of another so softly that no scratch or mark is left, but only the hair on the body becomes erect from the touch of the nails, and the nails themselves make a sound, it is called a "sounding or pressing with the nails."

This pressing is used in the case of a young girl when her lover shampoos her, scratches her head, and wants to trouble or frighten her.

(2) The curved mark with the nails, which is impressed on the neck and the breasts is called the "half moon."

(3) When the half moons are impressed opposite to each other, it is called a "circle." This mark with the nails is generally made on the navel, the small cavities about the buttocks, and on the joints of the thigh.

(4) A mark in the form of a small line, and which can be made on any part of the body, is called a "line."

(5) This same line, when it is curved, and made on the breast, is called a "tiger's nail."

(6) When a curved mark is made on the breast by means of the five nails, it is called a "peacock's foot." This mark is made with the object of being praised, for it requires a great deal of skill to make it properly.

(7) When five marks with the nails are made close to one another near the nipple of the breast, it is called "the jump of a hare."

(8) A mark made on the breast or on the hips in the form of a leaf of the blue lotus, is called the "leaf of a blue lotus."

When a person is going on a journey, and makes a mark on the thighs, or on the breast, it is called a "token of remembrance." On such an occasion three or four lines are impressed close to one another with the nails.

Here ends the marking with the nails. Marks of other kinds than the above may also be made with the nails, for the ancient authors say, that as there are innumerable degrees of skill among men (the practice of this art being known to all), so there are innumerable ways of making these marks. And as pressing or marking with the nails is dependent on love, no one can say with certainty how many different kinds of marks with the nails do actually exist. The reason of this is, *Vatsyayana* says, that as variety is necessary in love, so

love is to be produced by means of variety. It is on this account that courtezans, who are well acquainted with various ways and means, become so desirable, for if variety is sought in all the arts and amusements, such as archery and others, how much more should it be sought after in the present case.

The marks of the nails should not be made on married women, but particular kinds of marks may be made on their private parts for the remembrance and increase of love.

There are also some verses on the subject, as follows:

"The love of a woman who sees the marks of nails on the private parts of her body, even though they are old and almost worn out, becomes again fresh and new. If there be no marks of nails to remind a person of the passages of love, then love is lessened in the same way as when no union takes place for a long time."

Even when a stranger sees at a distance a young woman with the marks of nails on her breast,* he is filled with love and respect for her.

A man, also, who carries the marks of nails and teeth on some parts of his body, influences the mind of a woman, even though it be ever so firm. In short, nothing tends to increase love so much as the effects of marking with the nails, and biting.

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* From this it would appear that in ancient times the breasts of women were not covered, and this is seen on the paintings of the *Ajunta* and other caves, where we find that the breasts of even royal ladies and others are exposed.

CHAPTER V.

On Biting, and the Means to be Employed with Regard to Women of Different Countries.

ALL the places that can be kissed, are also the places that can be bitten, except the upper lip, the interior of the mouth, and the eyes.

The qualities of good teeth are as follows: They shou'd be equal, possessed of a pleasing brightness, capable of being colored, of proper proportions, unbroken, and with sharp ends.

The defects of teeth on the other hand are, that they are blunt, protruding from the gums, rough, soft, large, and loosely set.

The following are the different kinds of biting, viz:

The hidden bite.
The swollen bite.
The point.
The line of points.
The coral and the jewel.
The line of jewels.
The broken cloud.
The biting of the boar.

(1) The biting which is shown only by the excessive redness of the skin that is bitten, is called the "hidden bite."

(2) When the skin is pressed down on both sides, it is called the "swollen bite."

(3) When a small portion of the skin is bitten with two teeth only, it is called the "point."

(4) When such small portions of the skin are bitten with all the teeth, it is called the "line of points."

(5) The biting which is done by bringing together the teeth and the lips, is called the "coral and the jewel." The lip is the coral, and the teeth the jewel.

(6) When biting is done with all the teeth, it is called the "line of jewels."

(7) The biting which consists of unequal risings in a circle, and which comes from the space between the teeth, is called the "broken cloud." This is impressed on the breasts.

(8) The biting which consists of many broad rows of

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The women of *Vanavasi* are moderately passionate, they o through every kind of enjoyment, cover their bodies, and buse those who utter low, mean, and harsh words.

The women of *Avanti* hate kissing, marking with the ıails, and biting, but they have a fondness for various kinds f sexual union.

The women of *Malwa* like embracing and kissing, but ıot wounding, and they are gained over by striking.

The women of *Abhira,* and those of the country about the *Indus* and five rivers (i.e., the *Punjab*), are gained over by the *Auparishtaka* or mouth congress.

The women of *Aparatika* are full of passion, and make slowly the sound "Sit."

The women of the *Lat* country have even more impetuous desire, and also make the sound "Sit."

The women of the *Stri Rajya,* and of *Koshola* (Oude) are full of impetuous desire, their semen falls in large quantities, and they are fond of taking medicine to make it do so.

The women of the *Audhra* country have tender bodies, they are fond of enjoyment, and have a liking for voluptuous pleasures.

The women of *Ganda* have tender bodies, and speak sweetly.

Now *Suvarnanabha* is of opinion that that which is agreeable to the nature of a particular person, is of more consequence than that which is agreeable to a whole nation, and that therefore the peculiarities of the country should not be observed in such cases. The various pleasures, the dress, and the sports of one country are in time borrowed by another, and in such a case these things must be considered as belonging originally to that country.

Among the things mentioned above, viz., embracing, kissing, etc., those which increase passion should be done first, and those which are only for amusement or variety should be done afterwards.

There are also some verses on this subject as follows:

"When a man bites a woman forcibly, she should angrily do the same to him with double force. Thus a 'point' should be returned with a 'line of points,' and a 'line of points' with a 'broken cloud,' and if she be excessively chafed, she should at once begin a love quarrel with him. At such a time she should take hold of her lover by the hair, and bend his head down, and kiss his lower lip, and then, being intoxicated

with love, she should shut her eyes and bite him in various places. Even by day, and in a place of public resort, when her lover shows her any mark that she may have inflicted on his body, she should smile at the sight of it, and turning her face as if she were going to chide him, she should show him with an angry look the marks on her own body that have been made by him. Thus if men and women act according to each other's liking, their love for each other will not be lessened even in one hundred years."

CHAPTER VI.

Of *the Different Ways* of *Lying Down, and Various Kinds* of Congress.

ON the occasion of a "high congress" the *Mrigi* (deer-woman) should lie down in such a way as to widen her yoni, while in a "low congress" the *Hastini* (elephant-woman) should lie down so as to contract hers. But in an "equal congress" they should lie down in the natural position. What is said above concerning the *Mrigi* and the *Hastini* applies also to the *Vadawa* (mare-woman). In the "low congress" the women should particularly make use of medicine, to cause her desires to be satisfied quickly.

The deer-woman has the following three ways of lying down.

The widely opened position.
The yawning position.
The position of the wife of *Indra.*

(1) When she lowers her head and raises her middle parts, it is called the "widely opened position." At such a time the man should apply some unguent, so as to make the entrance easy.

(2) When she raises her thighs and keeps them wide apart and engages in congress, it is called the "yawning position."

(3) When she places her thighs with her legs doubled on them upon her sides, and thus engages in congress, it is called the position of *Indrani,* and this is learnt only by practice. The position is also useful in the case of the "highest congress."

The "clasping position" is used in "low congress," and in the "lowest congress," together with the pressing position," the "twining position," and the "mare's position."

When the legs of both the male and the female are stretched straight out over each other, it is called the "clasping position.". It is of two kinds, the side position and the supine position, according to the way in which they lie down. In the side position the male should invariably lie on his left side, and cause the woman to lie on her right side, and this rule is to be observed in lying down with all kinds of women.

When, after congress has begun in the clasping position, the woman presses her lover with her thighs, it is called the "pressing position."

When the woman places one of her thighs across the thigh of her lover, it is called the "twining position."

When the woman forcibly holds in her yoni the lingam after it is in, it is called the "mare's position." This is learnt by practice only, and is chiefly found among the women of the *Andra* country.

The above are the different ways of lying down, mentioned by *Babhravya; Suvarnanabha,* however, gives the following in addition.

When the female raises both of her thighs straight up, it is called the "rising position."

When she raises both of her legs, and places them on her lover's shoulders, it is called the "yawning position."

When the legs are contracted, and thus held by the lover before his bosom, it is called the "pressed position."

When only one of her legs is stretched out, it is called the "half-pressed position."

When the woman places one of her legs on her lovers' shoulder, and stretches the other out, and then places the latter on his shoulder, and stretches out the other, and continues to do so alternately, it is called the "splitting of a bamboo."

When one of her legs is placed on the head, and the other is stretched out, it is called the "fixing of a nail." This is learnt by practice only.

When both the legs of the woman are contracted, and placed on her stomach, it is called the "crab's position."

When the thighs are raised and placed one upon the other, it is called the "packed position."

When the shanks are placed one upon the other, it is called the "lotus-like position."

When a man, during congress, turns round, and enjoys the woman without leaving her, while she embraces him round the back all the time, it is called the "turning position," and is learnt only by practice.

Thus, says *Suvarnanabha,* these different ways of lying down, sitting, and standing should be practiced in water, because it is easy to do so therein. But *Vatsyayana* is of opinion that congress in water is improper, because it is prohibited by the religious law.

When a man and a woman support themselves on each other's bodies, or on a wall, or pillar, and thus while standing engage in congress, it is called the "supported congress."

When a man supports himself against a wall, and the woman, sitting on his hands joined together and held underneath her, throws her arms round his neck, and putting her thighs alongside his waist, moves herself by her feet, which are touching the wall against which the man is leaning, it is called the "suspended congress."

When a woman stands on her hands and feet like a quadruped, and her lover mounts her like a bull, it is called the "congress of a cow." At this time every thing that is ordinarily done on the bosom should be done on the back.

In the same way can be carried on the congress of a dog, the congress of a goat, the congress of a deer, the forcible mounting of an ass, the congress of a cat, the jump of a tiger, the pressing of an elephant, the rubbing of a boar, and the mounting of a horse. And in all these cases the chraacteristics of these different animals should be manifested by acting like them.

When a man enjoys two women at the same time, both of whom love him equally, it is called the "united congress."

When a man enjoys many women together, it is called the "congress of a herd of cows."

The following kinds of congress, viz., sporting in water, or the congress of an elephant with many female elephants which is said to take place only in the water, the congress of a collection of goats, the congress of a collection of deer, take place in imitation of these animals.

In *Gramaneri* many young men enjoy a woman that may be married to one of them, either one after the other, or at the same time. Thus one of them holds her, another enjoys her, a third uses her mouth, a fourth holds her middle part, and in this way they go on enjoying her several parts alternately.

The same things can be done when several men are sitting in company with one courtezan, or when one courtezan is alone with many men. In the same way this can be done by the women of the King's harem when they accidentally get hold of a man.

The people in the Southern countries have also a congress in the anus, that is called the "lower congress."

Thus end the various kinds of congress. There are also two verses on the subject as follows.

"An ingenious person should multiply the kinds cf congress after the fashion of the different kinds of beasts and of birds. For these different kinds of congress, performed according to the usage of each country, and the liking of each individual, generate love, friendship, and respect in the hearts of women."

CHAPTER VII.

Of *the Various Modes of Striking, and of the Sounds Appropriate to Them.*

Sexual intercourse can be compared to a quarrel, on account of the contrarieties of love and its tendency to dispute. The place of striking with passion is the body, and on the body the special places are:

The shoulders.
The head.
The space between the breasts.
The back.
The *jaghana,* or middle part of the body.
The sides.

Striking is of four kinds, viz.:

Striking with the back of the hand.
Striking with the fingers a little contracted.
Striking with the fist.
Striking with the open palm of the hand.

On account of its causing pain, striking gives rise to the hissing sound, which is of various kinds, and to the eight kinds of crying, viz.:

The sound Hin.
The thundering sound.
The cooing sound.
The weeping sound.
The sound Phut.
The sound Phat.
The sound Sut.
The sound Plat.

Besides these, there are also words having a meaning, such as "mother," and those that are expressive of prohibition, sufficiency, desire of liberation, pain or praise, and to which may be added sounds like those of the dove, the cuckoo, the green pigeon, the parrot, the bee, the sparrow, the flamingo, the duck, and the quail, which are all occasionally made use of.

Blows with the fist should be given on the back of the woman, which she is sitting on the lap of the man, and she

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piercing instrument on the cheeks, and the pinchers on the breasts and sides may also be taken into consideration with the other four modes of striking, and thus give eight ways altogether. But these four ways of striking with instruments are peculiar to the people of the southern countries, and the marks caused by them are seen on the breasts of their women. They are local peculiarities, but *Vatsyayana* is of opinion that the practice of them is painful, barbarous, and base, and quite unworthy of imitation.

In the same way anything that is a local peculiarity should not always be adopted elsewhere, and even in the place where the practice is prevalent, excess of it should always be avoided. Instances of the dangerous use of them may be given as follows. The *King* of *the Panchalas* killed the courtezan *Madhavasena* by means of the wedge during congress. *King Shatakarni Shatavahana* of *the Kuntalas* deprived his great Queen *Malayavati* of her life by a pair of scissors, and *Naradeva,* whose hand was deformed, blinded a dancing girl by directing a piercing instrument in a wrong way.

There are also two verses on the subject as follows:

"About these things there cannot be either enumeration or any definite rule. Congress having once commenced, passion alone gives birth to all the acts of the parties."

Such passionate actions and amorous gesticulations or movements, which arise on the spur of the moment, and during sexual intercourse, cannot be defined, and are as irregular as dreams. A horse having once attained the fifth degree of motion goes on with blind speed, regardless of pits, ditches, and posts in his way; and in the same manner a loving pair become blind with passion in the heat of congress, and go on with great impetuosity paying not the least regard to excess. For this reason one who is well acquainted with the science of love, and knowing his own strength as also the tenderness, impetuosity, and strength of the young woman, should act accordingly. The various modes of enjoyment are not for all times or for all persons, but they should only be used at the proper time, and in the proper countries and places.

CHAPTER VIII.

About Women Acting the Part of a Man; and of the Work of a Man.

WHEN a woman sees that her lover is fatigued by constant congress, without having his desire satisfied, she should, with his permission, lay him down upon his back, and give him assistance by acting his part. She may also do this to satisfy the curiosity of her lover, or her own desire of novelty.

There are two ways of doing this, the first is when during congress she turns round, and gets on the top of her lover, in such a manner as to continue the congress, without obstructing the pleasure of it; and the other is when she acts the man's part from the beginning. At such a time, with flowers in her hair hanging loose, and her smiles broken by hard breathings, she should press upon her lover's bosom with her own breasts, and lowering her head frequently should do in return the same actions which he used to do before, returning his blows and chaffing him, should say, "I was laid down by you, and fatigued with hard congress, I shall now therefore lay you down in return." She should then again manifest her own bashfulness, her fatigue, and her desire of stopping the congress. In this way she should do the work of a man, which we shall presently relate.

Whatever is done by a man for giving pleasure to a woman is called the work of a man, and is as follows:—

While the woman is lying on his bed, and is as it were abstracted by his conversation, he should loosen the knot of her under garments, and when she begins to dispute with him, he should overwhelm her with kisses. Then when his lingam is erect he should touch her with his hands in various places, and gently manipulate various parts of the body. If the woman is bashful, and if it is the first time that they have come together, the man should place his hands between her thighs, which she would probably keep close together, and if she is a very young girl, he should first get his hands upon her breasts, which she would probably cover with her own hands, and under her armpits and on her neck. If however she is a seasoned woman, he should do whatever is agreeable either to him or to her, and whatever is fitting for the

occasion. After this he should take hold of her hair, and hold her chin in his fingers for the purpose of kissing her. On this, if she is a young girl, she will become bashful and close her eyes. Any how he should gather from the action of the woman what things would be pleasing to her during congress.

Here *Suvarnanabha* says that while a man is doing to the woman what he likes best during congress, he should always make a point of pressing those parts of her body on which she turns her eyes.

The signs of the enjoyment and satisfaction of the woman are as follows: her body relaxes, she closes her eyes, she puts aside all bashfulness, and shows increased willingness to unite the two organs as closely together as possible. On the other hand, the signs of her want of enjoyment and of failing to be satisfied are as follows: she shakes her hands, she does not let the man get up, feels dejected, bites the man, kicks him, and continues to go on moving after the man has finished. In such cases the man should rub the yoni of the woman with his hand and fingers (as the elephant rubs anything with his trunk) before engaging in congress, until it is softened, and after that is done he should proceed to put his lingam into her.

The acts to be done by the man are:

Moving forward.
Friction or churning.
Piercing.
Rubbing.
Pressing.
Giving a blow.
The blow of a boar.
The blow of a bull.
The sporting of a sparrow.

(1) When the organs are brought together properly and directly it is called "moving the organ forward."

(2) When the lingam is held with the hand, and turned all round in the yoni, it is called "churning."

(3) When the yoni is lowered, and the upper part of it is struck with the lingam, it is called "piercing."

(4) When the same thing is done on the lower part of the yoni, it is called "rubbing."

(5) When the yoni is pressed by the lingam for a long time, it is called "pressing."

(6) When the lingam is removed to some distance from the yoni, and then forcibly strikes it, it is called "giving a blow."

(7) When only one part of the yoni is rubbed with the lingam, it is called the "blow of a boar."

(8) When both sides of the yoni are rubbed in this way, it is called the "blow of a bull."

(9) When the lingam is in the yoni, and is moved up and down frequently, and without being taken out, it is called the "sporting of a sparrow." This takes place at the end of congress.

When a woman acts the part of a man, she has the following things to do in addition to the nine given above, viz.

The pair of tongs.
The top.
The swing.

(1) When the woman holds the lingam in her yoni, draws it in, presses it, and keeps it thus in her for a long time, it is called the "pair of tongs."

(2) When, while engaged in congress, she turns round like a wheel, it is called the "top." This is learnt by practice only.

(3) When, on such an occasion, the man lifts up the middle part of his body, and the woman turns round her middle part, it is called the "swing."

When the woman is tired, she should place her forehead on that of her lover, and should thus take rest without disturbing the union of the organs, and when the woman has rested herself the man should turn round and begin the congress again.

There are also some verses on the subject as follows:

"Though a woman is reserved, and keeps her feelings concealed, yet when she gets on the top of a man, she then shows all her love and desire. A man should gather from the actions of the woman of what disposition she is, and in what way she likes to be enjoyed. A woman during her monthly courses, a woman who has been lately confined, and a fat woman should not be made to act the part of a man."

CHAPTER IX.

Of *the Auparishtaka* or Mouth* Congress

THERE are two kinds of eunuchs, those that are disguised as males, and those that are disguised as females. Eunuchs disguised as females imitate their dress, speech, gestures, tenderness, timidity, simplicity, softness and bashfulness. The acts that are done on the *jaghana* or middle parts of women, are done in the mouths of these eunuchs, and this is called *Auparishtaka.* These eunuchs derive their imaginative pleasure, and their livelihood from this kind of congress, and they lead the life of courtezans. So much concerning eunuchs disguised as females.

Eunuchs disguised as males keep their desires secret, and when they wish to do anything they lead the life of shampooers. Under the pretence of shampooing, an eunuch of this kind embraces and draws towards himself the thighs of the man whom he is shampooing, and after this he touches the joints of his thighs and his *jaghana* or central portions of his body. Then, if he finds the lingam of the man erect, he presses it with his hands, and chaffs him for getting into that state. If after this, and after knowing his intention, the man does not tell the eunuch to proceed, then the latter does it of his own accord and begins the congress. If, however, he is ordered by the man to do it, then he disputes with him, and only consents at last with difficulty.

The following eight things are then done by the eunuch one after the other, viz.

The nominal congress.
Biting the sides.
Pressing outside.

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* This practice appears to have been prevalent in some parts of India from a very ancient time. The "*Shushruta,*" a work on medicine some two thousand years old, describes the wounding of the lingam with the teeth as one of the causes of a disease treated upon in that work. Traces of the practice are found as far back as the eighth century, for various kinds of the *Auparishtaka* are represented in the sculptures of many *Shaiva* temples at *Bhuvaneshwara,* near *Cuttack,* in *Orissa,* and which were built about that period. From these sculptures being found in such places, it would seem that this practice was popular in that part of the country at that time. It does not seem to be so prevalent now in Hindustan, its place perhaps is filled up by the practice of sodomy introduced since the Mahomedan period.

Pressing inside.
Kissing.
Rubbing.
Sucking a mangoe fruit.
Swallowing up.

At the end of each of these, the eunuch expresses his wish to stop, but when one of them is finished, the man desires him to do another, and after that is done, then the one that follows it and so on.

(1) When, holding the man's lingam with his hand, and placing it between his lips, the eunuch moves about his mouth, it is called the "nominal congress."

(2) When, covering the end of the lingam with his fingers collected together like the bud of a plant or flower, the eunuch presses the sides of it with his lips, using his teeth also, it is called "biting the sides."

(3) When, being desired to proceed, the eunuch presses the end of the lingam with his lips closed together, and kisses it as if he were drawing it out, it is called the "outside pressing."

(4) When, being asked to go on, he puts the lingam further into his mouth, and presses it with his lips and then takes it out, it is called the "inside pressing."

(5) When, holding the lingam in his hand, the eunuch kisses it as if he were kissing the lower lip, it is called "kissing."

(6) When, after kissing it, he touches it with his tongue everywhere, and passes the tongue over the end of it, it is called "rubbing."

(7) When, in the same way, he puts the half of it into his mouth, and forcibly kisses and sucks it, this is called "sucking a mangoe fruit."

(8) And lastly, with the consent of the man, the eunuch puts the whole lingam into his mouth, and presses it to the very end, as if he were going to swallow it up, it is called "swallowing up."

Striking, scratching, and other things may also be done during this kind of congress.

The *Auparishtaka* is practised only by unchaste and wanton women, female attendants and serving maids, i.e., those who are not married to any body, but who live by shampooing.

The *Acharyas* (i.e., ancient and venerable authors) are of

opinion that this *Auparishtaka* is the work of a dog and not of a man, because it is a low practice, and opposed to the orders of the Holy Writ, and because the man himself suffers by bringing his lingam into contact with the mouths of eunuchs and women. But *Vatsyayana* says that the orders of the Holy Writ do not affect those who resort to courtezans, and the law prohibits the practice of the *Auparishtaka* with married women only. As regards the injury to the male, that can be easily remedied.

The people of Eastern India do not resort to women who practice the *Auparishtaka.*

The people of *Ahichhatra* resort to such women, but do nothing with them so far as the mouth is concerned.

The people of *Saketa* do with these women every kind of mouth congress, while the people of *Nagara* do not practice this, but do every other thing.

The people of the *Shurasena* country, on the southern bank of the *Jumna* do everything without any hesitation, for they say that women being naturally unclean, no one can be certain about their character, their purity, their conduct, their practices, their confidences, or their speech. They are not, however, on this account to be abandoned, because religious law, on the authority of which they are reckoned pure, lays down that the udder of a cow is clean at the time of milking, though the mouth of a cow, and also the mouth of her calf, are considered unclean by the Hindoos. Again a dog is clean when he seizes a deer in hunting, though food touched by a dog is otherwise considered very unclean. A bird is clean when it causes a fruit to fall from a tree by pecking at it, though things eaten by crows and other birds are considered unclean. And the mouth of a woman is clean for kissing and such like things at the time of sexual intercourse. *Vatsyayana* moreover thinks that in all these things connected with love, everybody should act according to the custom of his country, and his own inclination.

There are also the following verses on the subject.

The male servants of some men carry on the mouth congress with their masters. It is also practiced by some citizens, who know each other well, among themselves. Some women of the harem, when they are amorous, do the acts of the mouth on the yonis of one another, and some men do the same thing with women. The way of doing this (i.e., of kissing the yoni) should be known from kissing the mouth.

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CHAPTER X.

Of *the Way How to Begin and How to End the* Congress. *Different Kinds* of Congress *and Love Quarrels.*

IN the pleasure-room, decorated with flowers, and fragrant with perfumes, attended by his friends and servants, the citizen should receive the woman, who will come bathed and dressed, and will invite her to take refreshment and to drink freely. He should then seat her on his left side, and holding her hair, and touching also the end and knot of her garment, he should gently embrace her with his right arm. They should then carry on an amusing conversation on various subjects, and may also talk suggestively of things which would be considered as coarse, or not to be mentioned generally in society. They may then sing, either with or without gesticulations, and play on musical instrument, talk about the arts, and persuade each other to drink. At last when the woman is overcome with love and desire, the citizen should dismiss the people that may be with him, giving them flowers, ointments, and betel leaves, and then when the two are left alone, they should proceed as has been already described in the previous chapters.

Such is the beginning of sexual union. At the end of the congress, the lovers, with modesty, and not looking at each other, should go separately to the washing-room. After this, sitting in their own places, they should eat some betel leaves, and the citizen should apply with his own hand to the body of the woman some pure sandal wood ointment, or ointment of some other kind. He should then embrace her with his left arm, and with agreeable words should cause her to drink from a cup held in his own hand, or he may give her water to drink. They can then eat sweetmeats, or anything else, according to their liking, and may drink fresh juice,* soup, gruel, extracts of meat, sherbet, the juice of mangoe fruits, the extract of the juice of the citron tree mixed with sugar, or anything that may be liked in different countries, and known to be sweet, soft, and pure. The lovers may

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* The fresh juice of the cocoa nut tree, the date tree, and other kinds of palm trees are drunk in India. It will not keep fresh very long, but ferments rapidly, and is then distilled into liquor.

also sit on the terrace of the palace or house, and enjoy the moonlight, and carry on an agreeable conversation. At this time, too, while the woman lies in his lap, with her face towards the moon, the citizen should show her the different planets, the morning star, the polar star, and the seven *Rishis* or Great Bear.

This is the end of sexual union.

Congress is of the following kinds, viz.:

Loving congress.
Congress of subsequent love.
Congress of artificial love.
Congress of transferred love.
Congress like that of eunuchs.
*D*eceitful congress.
Congress of spontaneous love.

(1) When a man and a woman, who have been in love with each other for some time, come together with great difficulty, or when one of the two returns from a journey, or is reconciled after having been separated on account of a quarrel, then congress is called the "loving congress." It is carried on according to the liking of the lovers, and as long as they choose.

(2) When two persons come together, while their love for each other is still in its infancy, their congress is called the "congress of subsequent love."

(3) When a man carries on the congress by exciting himself by means of the sixty-four ways, such as kissing, etc., etc., or when a man and a woman come together, though in reality they are both attached to different persons, their congress is then called "congress of artificial love." At this time all the ways and means mentioned in the *Kama Shastra* should be used.

(4) When a man, from the beginning to the end of the congress, though having connection with the woman, thinks all the time that he is enjoying another one whom he loves, it is called the "congress of transferred love."

(5) Congress between a man and a female water carrier or a female servant of a caste lower than his own, lasting only until the desire is satisfied, is called "congress like that of eunuchs." Here external touches, kisses, and manipulations are not to be employed.

(6) The congress between a courtezan and a rustic, and

that between citizens and the women of villages, and bordering countries, is called "deceitful congress."

(7) The congress that takes place between two persons who are attached to one another, and which is done according to their own liking is called "spontaneous congress."

Thus end the kinds of congress.

We shall now speak of love quarrels.

A woman who is very much in love with a man cannot bear to hear the name of her rival mentioned, or to have any conversation regarding her, or to be addressed by her name through mistake. If such takes place, a great quarrel arises, and the woman cries, becomes angry, tosses her hair about, strikes her lover, falls from her bed or seat, and, casting aside her garlands and ornaments, throws herself down on the ground.

At this time, the lover should attempt to reconcile her with conciliatory words, and should take her up carefully and place her on her bed. But she, not replying to his questions, and with increased anger, should bend down his head by pulling his hair, and having kicked him once, twice, or thrice on his arms, head, bosom or back, should then proceed to the door of the room. *Dattaka* says that she should then sit angrily near the door and shed tears, but should not go out, because she would be found fault with for going away. After a time, when she thinks that the conciliatory words and actions of her lover have reached their utmost, she should then embrace him, talking to him with harsh and reproachful words, but at the same time showing a loving desire for congress.

When the woman is in her own house, and has quarrelled with her lover, she should go to him and show how angry she is, and leave him. Afterwards the citizen having sent the *Vita,** the *Vidushaka** or the *Pithamurda** to pacify her, she should accompany them back to the house, and spend the night with her lover.

Thus end the love quarrels.

In conclusion.

A man, employing the sixty-four means mentioned by *Babhravya,* obtains his object, and enjoys the woman of the first quality. Though he may speak well on other subjects, if he does not know the sixty-four divisions, no great respect

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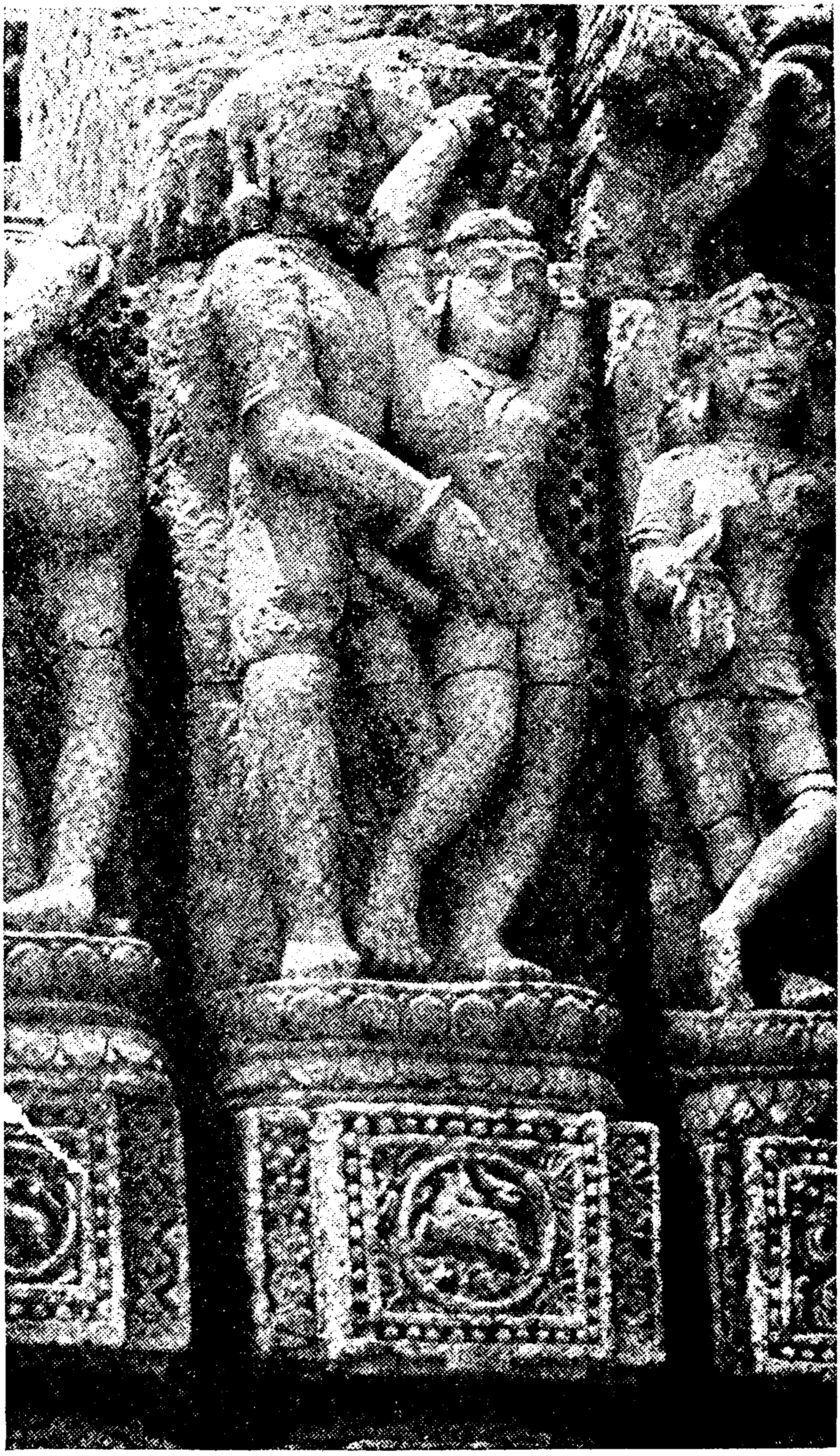
* The characteristics of these three individuals have been given in Part 1., page 21.

is paid to him in the assembly of the learned. A man, devoid of other knowledge, but well acquainted with the sixty-four divisions, becomes a leader in any society of men and women. What man will not respect the sixty-four parts,† considering they are respected by the learned, by the cunning, and by the courtezans. As the sixty-four parts are respected, are charming, and add to the talent of women, they are called by the *Acharyas* dear to women. A man skilled in the sixty-four parts is looked upon with love by his own wife, by the wives of others, and by courtezans.

† A definition of the sixty-four parts, or divisions, is given in Chapter II, page 37.

END OF PART II.



IV. From the Temple of *Surya* 13th Century
At *Konarak*, Orissa

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PART III

About the Acquisition of a Wife

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Zodiac, propitious stars and fortunate marks on his body. Others again should rouse the jealousy of the girl's mother by telling her that their friend has a chance of getting from some other quarter even a better girl than hers.

A girl should be taken as a wife, as also given in marriage, when fortune, signs, omens, and the words‡ of others are favorable, for, says *Ghotakamukha*, a man should not marry at any time he likes. A girl who is asleep, crying, or gone out of the house when sought in marriage, or who is betrothed to another, should not be married. The following also should be avoided.

One who is kept concealed.
One who has an ill-sounding name.
One who has her nose depressed.
One who has her nostril turned up.
One who is formed like a male.
One who is bent down.
One who has crooked thighs.
One who has a projecting forehead.
One who has a bald head.
One who does not like purity.
One who has been polluted by another.
One who is affected with the Gulma.*
One who is disfigured in any way.
One who has fully arrived at puberty.
One who is a friend.
One who is a younger sister.
One who is a *Varshakari*.†

In the same way a girl who is called by the name of one of the twenty-seven stars, or by the name of a tree, or of a river, is considered worthless, as also a girl whose name ends in "r" or "l." But some authors say that prosperity is gained only by marrying that girl to whom one becomes attached, and that therefore no other girl but the one who is loved should be married by anyone.

When a girl becomes marriageable her parents should dress her smartly, and should place her where she can be

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‡ Before anything is begun it is a custom to go early in the morning to a neighbor's house, and overhear the first words that may be spoken in his family, and according as the words heard are of good or bad import, so draw an inference as to the success or failure of the undertaking.

* A disease consisting of any glandular enlargement in any part of the body.

† A woman, the palms of whose hands and the soles of whose feet are always perspiring.

easily seen by all. Every afternoon, having dressed her and decorated her in a becoming manner, they should send her with her female companions to sports, sacrifices, and marriage ceremonies, and thus show her to advantage in society, because she is a kind of merchandise. They should also receive with kinds words and signs of friendliness those of an auspicious appearance who may come accompanied by their friends and relations for the purpose of marrying their daughter, and under some pretext or other having first dressed her becomingly, should then present her to them. After this they should await the pleasure of fortune, and with this object should appoint a future day on which a determination could be come to with regard to their daughter's marriage. On this occasion when the persons have come, the parents of the girl should ask them to bathe and dine, and should say, "Everything will take place at the proper time," and should not then comply with the request, but should settle the matter later.

When a girl is thus acquired either according to the custom of the country, or according to his own desire, the man should marry her in accordance with the precepts of the Holy Writ, according to one of the four kinds of marriage.

Thus ends marriage.

There are also some verses on the subject as follows:

Amusement in society, such as completing verses begun by others, marriages, and auspicious ceremonies should be carried on neither with superiors, nor inferiors, but with our equals. That should be known as a high connection when a man, after marrying a girl, has to serve her and her relations afterwards like a servant, and such a connection is censured by the good. On the other hand, that reproachable connection, where a man, together with his relations, lords it over his wife, is called a low connection by the wise. But when both the man and the women afford mutual pleasure to each other, and where the relatives on both sides pay respect to one another, such is called a connection in the proper sense of the word. Therefore a man should contract neither a high connection by which he is obliged to bow down afterwards to his kinsmen, nor a low connection, which is universally reprehended by all.

CHAPTER II.

Of *Creating Confidence in the Girl.*

FOR the first three days after marriage, the girl and her husband should sleep on the floor, abstain from sexual pleasures, and eat their food without seasoning it either with alkali or salt. For the next seven days they should bathe amidst the sounds of auspicious musical instruments, should decorate themselves, dine together, and pay attention to their relations as well as to those who may have come to witness their marriage. This is applicable to persons of all castes. On the night of the tenth day the man should begin in a lonely place with soft words, and thus create confidence in the girl. Some authors say that for the purpose of winning her over he should not speak to her for three days, but the followers of *Babhravya* are of opinion that if the man does not speak with her for three days, the girl may be discouraged by seeing him spiritless like a pillar, and, becoming dejected, she may begin to despise him as a eunuch. *Vatsyayana* says that the man should begin to win her over, and to create confidence in her, but should abstain at first from sexual pleasures. Women being of a tender nature, want tender beginnings, and when they are forcibly approached by men with whom they are but slightly acquainted, they sometimes suddenly become haters of sexual connection, and sometimes even haters of the male sex. The man should therefore approach the girl according to her liking, and should make use of those devices by which he may be able to establish himself more and more into her confidence. These devices are as follows:—

He should embrace her first of all in the way she likes most, because it does not last for a long time.

He should embrace her with the upper part of his body, because that is easier and simpler. If the girl is grown up, or if the man has known her for some time, he may embrace her by the light of a lamp, but if he is not well acquainted with her, or if she is a young girl, he should then embrace her in darkness.

When the girl accepts the embrace, the man should put a "tambula" or screw of betel nut and betel leaves in her

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repeatedly over and about her body. By and by he should place her in his lap, and try more and more to gain her consent, and if she will not yield to him he should frighten her by saying, "I shall impress marks of my teeth and nails on your lips and breasts, and then make similar marks on my own body, and shall tell my friends that you did them. What will you say then?" In this and other ways, as fear and confidence are created in the minds of children, so should the man gain her over to his wishes.

On the second and third nights, after her confidence has increased still more, he should feel the whole of her body with his hands, and kiss her all over; he should also place his hands upon her thighs and if he succeed in this he should then shampoo the joints of her thighs. If she tries to prevent him doing this he should say to her, "What harm is there in doing it?" and should persuade her to let him do it. After gaining this point he should touch her private parts, should loosen her girdle and the knot of her dress, and turning up her lower garment should shampoo the joints of her naked thighs. Under various pretences he should do all these things, but he should not at that time begin actual congress. After this he should teach her the sixty-four arts, should tell her how much he loves her, and describe to her the hopes which he formerly entertained regarding her. He should also promise to be faithful to her in future, and should dispel all her fears with respect to rival women, and, at last, after having overcome her bashfulness, he should begin to enjoy her in a way so as not to frighten her. So much about creating confidence in the girl; and there are, moreover, some verses on the subject as follows:—

A man acting according to the inclinations of a girl should try and gain her over so that she may love him and place her confidence in him. A man does not succeed either by implicitly following the inclination of a girl, or by wholly opposing her, and he should therefore adopt a middle course. He who knows how to make himself beloved by women, as well as to increase their honor and create confidence in them, this man becomes an object of their love. But he, who neglects a girl thinking she is too bashful, is despised by her as a beast ignorant of the working of the female mind. Moreover, a girl forcibly enjoyed by one who does not understand the hearts of girls becomes nervous, uneasy, and de-

jected, and suddenly begins to hate the man who has taken advantage of her; and then, when her love is not understood or returned, she sinks into despondency, and becomes either a hater of mankind altogether, or, hating her own man, she has recourse to other men.*

* These last few lines have been exemplified in many ways in many novels of this century.

CHAPTER III.

On Courtship, and the Manifestation of the Feelings by Outward Signs and Deeds.

A POOR man possessed of good qualities, a man born of a low family possessed of mediocre qualities, a neighbor possessed of wealth, and one under the control of his father, mother or brothers, should not marry without endeavoring to gain over a girl from her childhood to love and esteem him. Thus a boy separated from his parents, and living in the house of his uncle, should try to gain over the daughter of his uncle, or some other girl, even though she be previously betrothed to another. And this way of gaining over a girl, says *Ghotakamukha,* is unexceptionable, because *Dharma* can be accomplished by means of it, as well as by any other way of marriage.

When a boy has thus begun to woo the girl he loves, he should spend his time with her and and amuse her with various games and diversions fitted for their age and acquaintanceship, such as picking and collecting flowers, making garlands of flowers, playing the parts of members of a fictitious family, cooking food, playing with dice, playing with cards, the game of odd and even, the game of finding out the middle finger, the game of six pebbles, and such other games as may be prevalent in the country, and agreeable to the disposition of the girl. In addition to this, he should carry on various amusing games, played by several persons together, such as hide and seek, playing with seeds, hiding things in several small heaps of wheat and looking for them, blindman's buff, gymnastic exercises, and other games of the same sort in company with the girl, her friends and female attendants. The man should also show great kindness to any woman whom the girl thinks fit to be trusted, and should also make new acquaintances, but above all he should attach to himself by kindness and little services the daughter of the girl's nurse, for if she be gained over, even though she comes to know of his design, she does not cause any obstruction, but is sometimes even able to effect an union between him and the girl. And though she knows the true character of the man, she always talks of his many

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ments and rings, for these are the proper occasions on which such things should be presented.

He should also teach the daughter of the girl's nurse all the sixty-four means of pleasure practiced by men, and under this pretext should also inform her of his great skill in the art of sexual enjoyment. All this time he should wear a fine dress, and make as good an appearance as possible, for young women love men who live with them, and who are handsome, good looking, and well dressed. As for the saying that though women may fall in love, they still make no effort themselves to gain over the object of their affections, that is only a matter of idle talk.

Now a girl always shows her love by outward signs and actions such as the following:—She never looks the man in the face, and becomes abashed when she is looked at by him; under some pretext or other she shows her limbs to him; she looks secretly at him though he has gone away from her side; hangs down her head when she is asked some question by him, and answers in indistinct words and unfinished sentences, delights to be in his company for a long time, speaks to her attendants in a peculiar tone with the hope of attracting his attention towards her when she is at a distance from him, does not wish to go from the place where he is, under some pretext or other she makes him look at different things, narrates to him tales and stories very slowly, so that she may continue conversing with him for a long time, kisses and embraces before him a child sitting in her lap, draws ornamental marks on the foreheads of her female servants, performs sportive and graceful movements when her attendants speak jestingly to her in the presence of her lover, confides in her lover's friends, and respects and obeys them, shows kindness to his servants, converses with them, and engages them to do her work as if she were their mistress, and listens attentively to them when they tell stories about her lover to somebody else, enters his house when induced to do so by the daughter of her nurse, and by her assistance manages to converse and play with him, avoids being seen by her lover when she is not dressed and decorated, gives him by the hand of her female friend her ear ornament, ring, or garland of flowers that he may have asked to see, always wears anything that he may have presented to her, becomes dejected when any other bridegroom is mentioned by her parents, and does not mix with

those who may be of his party, or who may support his claims.

There are also some verses on the subject as follows:—

A man, who has seen and perceived the feelings of the girl towards him, and who has noticed the outward signs and movements by which those feelings are expressed, should do everything in his power to effect an union with her. He should gain over a young girl by childlike sports, a damsel come of age by his skill in the arts, and a girl that loves him by having recourse to persons in whom she confides.

CHAPTER IV.

About Things to be Done Only by the Man, and the Acquisition of the Girl Thereby. Also, What is to be Done by a Girl to Gain Over a Man, and Subject Him to Her.

NOW when the girl begins to show her love by outward signs and motions, as described in the last chapter, the lover should try to gain her over entirely by various ways and means, such as the following:—

When engaged with her in any game or sport he should intentionally hold her hand. He should practice upon her the various kinds of embraces, such as the touching embrace, and others already described in a preceding chapter (Part II., Capter 2). He should show her a pair of human beings cut out of the leaf of a tree, and such like things, at intervals. When engaged in water sports, he should dive at a distance from her, and come up close to her. He should show an increased liking for the new foliage of trees and such like things. He should describe to her the pangs he suffers on her account. He should relate to her the beautiful dream that he has had with reference to other women. At parties and assemblies of his caste he should sit near her, and touch her under some pretence or other, and having placed his foot upon hers, he should slowly touch each of her toes, and press the ends of the nails; if successful in this, he should get hold of her foot with his hand and repeat the same thing. He should also press a finger of her hand between his toes when she happens to be washing his feet; and whenever he gives anything to her or takes anything from her, he should show her by his manner and look how much he loves her.

He should sprinkle upon her the water brought for rinsing his mouth; and when alone with her in a lonely place, or in darkness, he should make love to her, and tell her the true state of his mind without distressing her in any way.

Whenever he sits with her on the same seat or bed he should say to her, "I have something to tell you in private," and then, when she comes to hear it in a quiet place, he should express his love to her more by manner and signs than by words. When he comes to know the state of her

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his mind, and even without the consent of his parents. She should do this by such means as would endear her to the said person, as well as by frequently seeing and meeting him. Her mother also should constantly cause them to meet by means of her female friends, and the daughter of her nurse. The girl herself should try to get alone with her beloved in some quiet place, and at odd times should give him flowers, betel nut, betel leaves, and perfumes. She should also show her skill in the practice of the arts, in shampooing, in scratching, and in pressing with the nails. She should also talk to him on the subjects he likes best, and discuss with him the ways and means of gaining over and winning the affections of a girl.

But old authors say that although the girl loves the man ever so much, she should not offer herself, or make the first overtures, for a girl who does this loses her dignity, and is liable to be scorned and rejected. But when the man shows his wish to enjoy her, she should be favorable to him, and should show no change in her demeanour when he embraces her, and should receive all the manifestations of his love as if she were ignorant of the state of his mind. But when he tries to kiss her she should oppose him; when he begs to be allowed to have sexual intercourse with her she should let him touch her private parts only and with considerable difficulty; and though importuned by him, she should not yield herself up to him as if of her own accord, but should resist his attempts to have her. It is only, moreover, when she is certain that she is truly loved, and that her lover is indeed devoted to her, and will not change his mind, that she should then give herself up to him, and persuade him to marry her quickly. After losing her virginity she should tell her confidential friends about it.

Here end the efforts of a girl to gain over a man.

There are also some verses on the subject as follows: A girl who is much sought after should marry the man that she likes, and whom she thinks would be obedient to her, and capable of giving her pleasure. But when from the desire of wealth a girl is married by her parents to a rich man without taking into consideration the character or looks of the bridegroom, or when given to a man who has several wives, she never becomes attached to the man, even though he be endowed with good qualities, obedient to her will, active, strong, and healthy, and anxious to please her in every

way.* A husband who is obedient but yet master of himself, though he be poor and not good looking, is better than one who is common to many women, even though he be handsome and attractive. The wives of rich men, where there are many wives, are not generally attached to their husbands, and are not confidential with them, and even though they possess all the external enjoyments of life, still have recourse to other men. A man who is of a low mind, who has fallen from his social position, and who is much given to travelling, does not deserve to be married; neither does one who has many wives and children, or one who is devoted to sport and gambling, and who comes to his wife only when he likes. Of all the lovers of a girl he only is her true husband who possesses the qualities that are liked by her, and such a husband only enjoys real superiority over her, because he is the husband of love.

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* There is a good deal of truth in the last few observations. Woman is a monogamous animal, and loves but one, and likes to feel herself alone in the affections of one man, and cannot bear rivals. It may also be taken as a general rule that women either married to, or kept by, rich men, love them for their wealth, but not for themselves.

CHAPTER V.

On Certain Forms of *Marriage**

WHEN a girl cannot meet her lover frequently in private, she should send the daughter of her nurse to him, it being understood that she has confidence in her, and had previously gained her over to her interests. On seeing the man, the daughter of the nurse should, in the course of conversation, describe to him the noble birth, the good disposition, the beauty, talent, skill, knowledge of human nature, and affection of the girl in such a way as not to let him suppose that she had been sent by the girl, and should thus create affection for the girl in the heart of the man. To the girl also she should speak about the excellent qualities of the man, especially of those qualities which she knows are pleasing to the girl. She should, moreover, speak with disparagement of the other lovers of the girl, and talk about the avarice and indiscretion of their parents, and the fickleness of their relations. She should also quote samples of many girls of ancient times, such as *Sakuntala* and others, who, having united themselves with lovers of their own caste and their own choice, were ever happy afterwards in their society. She should also tell of other girls who married into great families, and being troubled by rival wives became wretched and miserable, and were finally abandoned. She should further speak of the good fortune, the continual happiness, the chastity, obedience, and affection of the man, and if the girl gets amorous about him, she should endeavor to allay her shame† and her fear as well as her suspicions about any disaster that might result from her marriage. In a word, she should act the whole part of a female messenger by telling the girl all about the man's affection for her, the places he frequented, and the endeavors he made to meet her, and by frequently repeating, "It will be all right if the man will take you away forcibly and unexpectedly."

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* These forms of marriage differ from the four kinds of marriage mentioned in Chapter 1, and are only to be made use of when the girl is gained over in the way mentioned in Chapters III and IV.

† About this, see a story on the fatal effects of love at page 114 of "*Early Ideas; A Group of Hindoo Stories,*" collected and collated by *Anaryan*. W. H. Allen & Co., London, 1881.

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brought fire from the house of a *Brahman* should proceed as before.

(4) The man should on the occasion of festivals get the daughter of the nurse to give the girl some intoxicating substance, and then cause her to be brought to some secure place under the pretense of some business, and there having enjoyed her before she recovers from her intoxication, should bring fire from the house of a *Brahman*, and proceed as before.

(5) The man should, with the connivance of the daughter of the nurse, carry off the girl from her house while she is asleep, and then, having enjoyed her before she recovers from her sleep, should bring fire from the house of a *Brahman*, and proceed as before.

(6) When the girl goes to a garden, or to some village in the neighborhood, the man should, with his friends, fall on her guards, and having killed them, or frightened them away, forcibly carry her off, and proceed as before.

There are verses on this subject as follows:—In all the forms of marriage given in this chapter of this work, the one that precedes is better than the one that follows it on account of its being more in accordance with the commands of religion, and therefore it is only when it is impossible to carry the former into practice that the latter should be resorted to. As the fruit of all good marriages is love, the *Gandharva** form of marriage is respected, even though it is formed under unfavorable circumstances, because it fulfills the object sought for. Another cause of the respect accorded to the *Gandharva* form of marriage is, that it brings forth happiness, causes less trouble in its performance than the other forms of marriage, and is above all the result of previous love.

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* About the *Gandharvavivaha* form of marriage, see note to page 28 of Captain *R. F. Burton's "Vickram and the Vampire or Tales of Hindu Devilry."* Longman's, Green & Co., London, 1870. "This form of matrimony was recognized by the ancient Hindoos, and is frequent in books. It is a kind of Scotch wedding—ultra Caledonian—taking place by mutual consent without any form or ceremony. The *Gandharvas are* heavenly minstrels of *Indra's* court, who are supposed to be witnesses."

END OF PART III.

V. From the Temple of *Surya*
At *Konarak*, Orissa

13th Century

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PART IV.

About a Wife

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anywhere with her husband she should put on her ornaments, and without his consent she should not either give or accept invitations, or attend marriages and sacrifices, or sit in the company of female friends, or visit the temples of the Gods. And if she wants to engage in any kind of games or sports, she should not do it against his will. In the same way she should always sit down after him, and get up before him, and should never awaken him when he is asleep. The kitchen should be situated in a quiet and retired place, so as not to be accessible to strangers, and should always look clean.

In the event of any misconduct on the part of her husband, she should not blame him excessively, though she be a little displeased. She should not use abusive language towards him, but rebuke him with conciliatory words, whether he be in the company of friends or alone. Moreover, she should not be a scold, for says *Gonardiya* "there is no cause of dislike on the part of a husband so great as this characteristic in a wife." Lastly she should avoid bad expressions, sulky looks, speaking aside, standing in the doorway, and looking at passers-by, conversing in pleasure groves, and remaining in a lonely place for a long time; and finally she should always keep her body, her teeth, her hair, and everything belonging to her tidy, sweet, and clean.

When the wife wants to approach her husband in private her dress should consist of many ornaments, various kinds of flowers, and a cloth decorated with different colors, and some sweet-smelling ointments or unguents. But her every-day dress should be composed of a thin, close-textured cloth, a few ornaments and flowers, and a little scent, not too much. She should also observe the fasts and vows of her husband, and when he tries to prevent her doing this, she should persuade him to let her do it.

At appropriate times of the year, and when they happen to be cheap, she should buy earth, bamboos, firewood, skins, and iron pots, as also salt and oil. Fragrant substances, vessels made of the fruit of the plant wrightea antidysenterica, or oval leaved wrightea, medicines, and other things which are always wanted, should be obtained when required and kept in a secret place of the house. The seeds of the radish, the potato, the common beet, the Indian wormwood, the mangoe, the cucumber, the egg plant, the kushmanda, the pumpkin gourd, the surana, the bignonia indica, the sandal wood, the premna spinosa, the garlic plant, the onion, and

other vegetables, should be bought and sown at the proper seasons.

The wife, moreover, should not tell to strangers the amount of her wealth, nor the secrets which her husband has confided to her. She should surpass all the women of her own rank in life in her cleverness, her appearance, her knowledge of cookery, her pride, and her manner of serving her husband. The expenditure of the year should be regulated by the profits. The milk that remains after the meals should be turned into ghee or clarified butter. Oil and sugar should be prepared at home; spinning and weaving should also be done there; and a store of ropes and cords, and barks of trees for twisting into ropes should be kept. She should also attend to the pounding and cleaning of rice, using its small grain and chaff in some way or other. She should pay the salaries of the servants, look after the tiling of the fields, the keeping of the flocks and herds, superintend the making of vehicles, and take care of the rams, cocks, quails, parrots, starlings, cuckoos, peacocks, monkeys, and deer; and finally adjust the income and expenditure of the day. The worn-out clothes should be given to those servants who have done good work, in order to show them that their services have been appreciated, or they may be applied to some other use. The vessels in which wine is prepared, as well as those in which it is kept, should be carefully looked after, and put away at the proper time. All sales and purchases should also be well attended to. The friends of her husband she should welcome by presenting them with flowers, ointment, incense, betel leaves, and betel nut. Her father-in-law and mother-in-law she should treat as they deserve, always remaining dependent on their will, never contradicting them, speaking to them in few and not harsh words, not laughing loudly in their presence, and acting with their friends and enemies as with her own. In addition to the above she should not be vain, or too much taken up with her enjoyments. She should be liberal towards her servants, and reward them on holidays and festivals; and not give away anything without first making it known to her husband.

Thus ends the manner of living of a virtuous woman.

*D*uring the absence of her husband on a journey the virtuous woman should wear only her auspicious ornaments, and observe the fasts in honor of the Gods. While anxious to hear the news of her husband, she should still look after

her household affairs. She should sleep near the elder women of the house, and make herself agreeable to them. She should look after and keep in repair the things that are liked by her husband, and continue the works that have been begun by him. To the abode of her relations she should not go except on occasions of joy and sorrow, and then she should go in her usual travelling dress, accompanied by her husband's servants, and not remain there for a long time. The fasts and feasts should be observed with the consent of the elders of the house. The resources should be increased by making purchases and sales according to the practice of the merchants, and by means of honest servants, superintended by herself. The income should be increased, and the expenditure diminished as much as possible. And when her husband returns from his journey, she should receive him at first in her ordinary clothes, so that he may know in what way she has lived during his absence, and should bring to him some presents, as also materials for the worship of the *D*eity.

Thus ends the part relating to the behavior of a wife during the absence of her husband on a journey.

There are also some verses on the subject as follows:

"The wife, whether she be a woman of noble family, or a virgin widow* remarried, or a concubine, should lead a chaste life, devoted to her husband, and doing every thing for his welfare. Women acting thus, acquire *Dharma, Artha,* and *Kama,* obtain a high position, and generally keep their husbands devoted to them."

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* This probably refers to a girl married in her infancy, or when very young and whose husband had died before she arrived at the age of puberty. Infant marriages are still the common custom of the Hindoos.

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wicked woman, without however committing herself in any way. If the favorite wife happens to quarrel with the husband, then the elder wife should take her part and give her false encouragement, and thus cause the quarrel to be increased. If there be only a little quarrel between the two, the elder wife should do all she can to work it up into a large quarrel. But if after all this she finds that her husband still continues to love his favorite wife, she should then change her tactics, and endeavor to bring about a conciliation between them, so as to avoid her husband's displeasure.

Thus ends the conduct of the elder wife.

The younger wife should regard the elder wife of her husband as her mother, and should not give anything away, even to her own relations, without her knowledge. She should tell her everything about herself, and not approach her husband without her permission. Whatever is told to her by the elder wife she should not reveal to others, and she should take care of the children of the senior even more than of her own. When alone with her husband she should serve him well, but should not tell him of the pain she suffers from the existence of a rival wife. She may also obtain secretly from her husband some marks of his particular regard for her, and may tell him that she lives only for him, and for the regard that he has for her. She should never reveal her love for her husband, nor her husband's love for her to any person either in pride or in anger, for a wife that reveals the secrets of her husband is despised by him. As for seeking to obtain the regard of her husband, *Gonardiya* says, that it should always be done in private, for fear of the elder wife. If the elder wife be disliked by her husband, or be childless, she should sympathize with her, and should ask her husband to do the same, but should surpsass her in leading the life of a chaste woman.

Thus ends the conduct of the younger wife towards the elder.

A widow in poor circumstances, or of a weak nature, and who allies herself again to a man, is called a widow remarried.

The followers of *Babhravya* say that a virgin widow should not marry a person whom she may be obliged to leave on account of his bad character, or of his being destitute of the excellent qualities of a man, she thus being obliged to have recourse to another person. *Gonardya* is of opinion

that as the cause of a widow's marrying again is her desire for happiness, and as happiness is secured by the possession of excellent qualities in her husband, joined to a love of enjoyment, it is better therefore to secure a person endowed with such qualities in the first instance. *Vatsyayana,* however, thinks that a widow may marry any person that she likes, and that she thinks will suit her.

At the time of her marriage the widow should obtain from her husband the money to pay the cost of drinking parties, and picnics with her relations, and of giving them and her friends kindly gifts and presents; or she may do these things at her own cost if she likes. In the same way she may wear either her husband's ornaments or her own. As to the presents of affection mutually exchanged between the husband and herself there is no fixed rule about them. If she leaves her husband after marriage of her own accord, she should restore to him whatever he may have given her, with the exception of the mutual presents. If however, she is driven out of the house by her husband she should not return anything to him.

After her marriage she should live in the house of her husband like one of the chief members of the family, but should treat the other ladies of the family with kindness, the servants with generosity, and all the friends of the house with familiarity and good temper. She should show that she is better acquainted with the sixty-four arts than the other ladies of the house, and in any quarrels with her husband she should not rebuke him severely, but in private do everything that he wishes, and make use of the sixty-four ways of enjoyment. She should be obliging to the other wives of her husband, and to their children she should give presents, behave as their mistress, and make ornaments and play-things for their use. In the friends and servants of her husband she should confide more than in his other wives, and finally she should have a liking for drinking parties, going to picnics, attending fairs and festivals, and for carrying out all kinds of games and amusements.

Thus ends the conduct of a virgin widow re-married.

A woman who is disliked by her husband, and annoyed and distressed by his other wives, should associate with the wife who is liked most by her husband, and who serves him more than the others, and should teach her all the arts with which she is acquainted. She should act as the nurse of her

husband's children, and having gained over his friends to her side, should through them make him acquainted of her devotion to him. In religious ceremonies she should be a leader, as also in vows and fasts, and should not hold too good an opinion of herself. When her husband is lying on his bed, she should only go near him when it is agreeable to him, and should never rebuke him, or show obstinacy in any way. If her husband happens to quarrel with any of his other wives, she should reconcile them to each other, and if he desires to see any woman secretly, she should manage to bring about the meeting between them. She should moreover make herself acquainted with the weak points of her husband's character, but always keep them secret, and on the whole behave herself in such a way as may lead him to look upon her as a good and devoted wife.

Here ends the conduct of a wife disliked by her husband.

The above sections will show how all the women of the King's seraglio are to behave, and therefore we shall now speak separately only about the king.

The female attendants in the harem (called severally *Kanchukiyas,** *Mahallarikas,*† and *Mahallikas,*‡) should bring flowers, ointments and clothes from the King's wives to the King, and he having received these things should give them as presents to the servants, along with the things worn by him the previous day. In the afternoon the King having dressed and put on his ornaments should interview the women of the harem, who should also be dressed and decorated with jewels. Then having given to each of them such a place and such respect as may suit the occasion and as they may deserve, he should carry on with them a cheerful conversation. After that he should see such of his wives as may be virgin widows re-married, and after them the concubines and dancing girls. All of these should be visited in their own private rooms.

When the King rises from his noonday sleep, the woman whose duty it is to inform the King regarding the wife who

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* A name given to the maid servants of the *zenana* of the King in ancient times, on account of their always keeping their breasts covered with a cloth called *kanchuki*. It was customary in the olden time for the maid servants to cover their breasts with a cloth, while the Queens kept their breasts uncovered. This custom is distinctly to be seen in the *Ajunta* cave paintings.

† The meaning of this word is a superior woman, so it would seem that a *Mahallarika* must be a person in authority over the maid servants of the harem.

‡ This was also appertaining to the rank of women employed in the harem. In later times this place was given to eunuchs.

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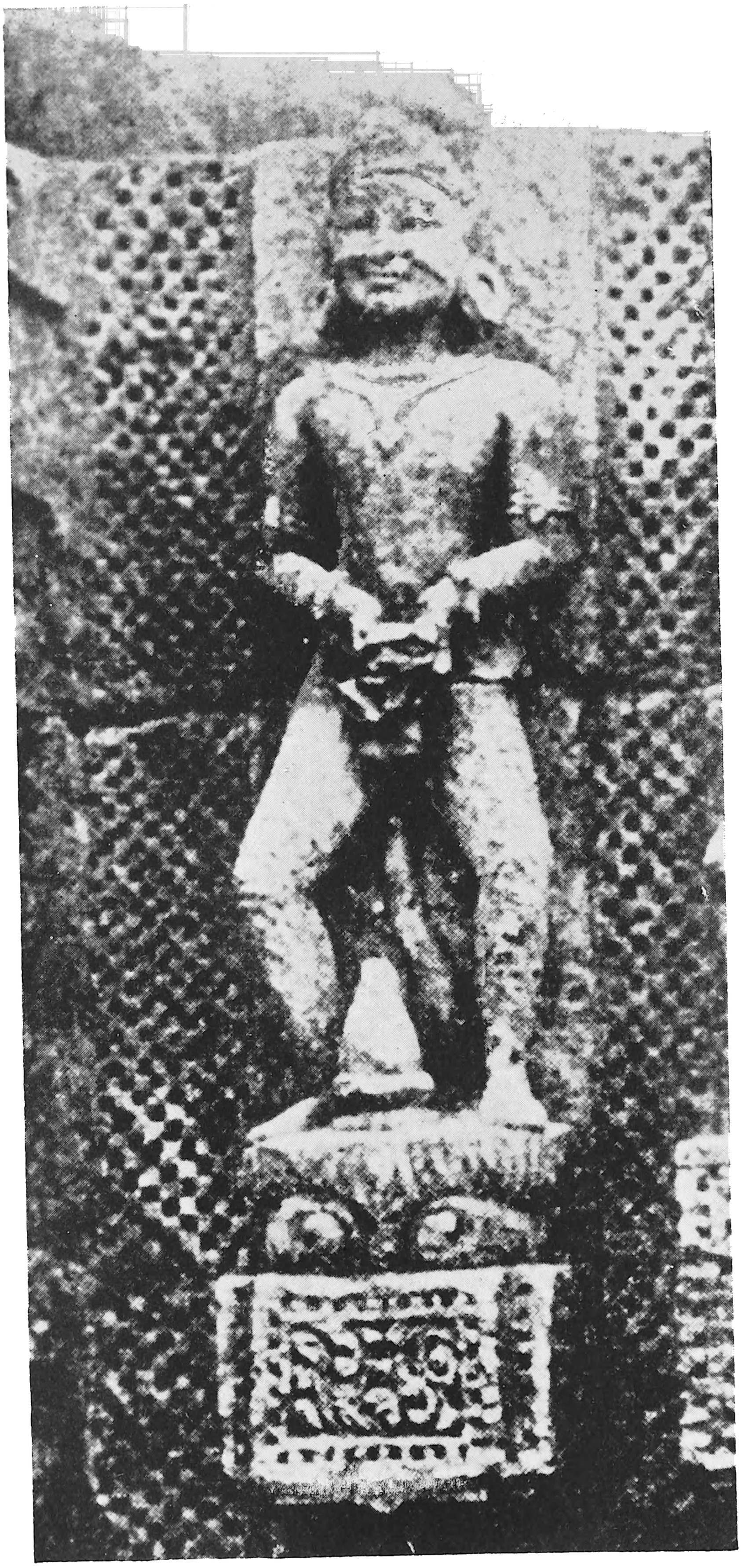

VI. A *Naga* from the Temple of *Surya*
At *Konarak, Orissa* 13th Century

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PART V

About the Wives of Other People

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to the woman. She loves without regard to right or wrong,* and does not try to gain over a man simply for the attainment of some particular purpose. Moreover, when a man first makes up to her she naturally shrinks from him, even though she may be willing to unite herself with him. But when the attempts to gain her are repeated and renewed, she at last consents. But with a man, even though he may have begun to love, he conquers his feelings from a regard for morality and wisdom, and although his thoughts are often on the woman, he does not yield, even though an attempt be made to gain him over. He sometimes makes an attempt or effort to win the object of his affections, and having failed, he leaves her alone for the future. In the same way when a woman is once gained, he often becomes indifferent about her. As for the saying that a man does not care for what is easily gained, and only desires a thing which cannot be obtained without difficulty, it is only a matter of talk.

The causes of a woman rejecting the addresses of a man are as follows:

1 Affection for her husband.
2 Desire of lawful progeny.
3 Want of opportunity.
4 Anger at being addressed by the man too familiarly.
5 Difference in rank of life.
6 Want of certainty on account of the man being devoted to travelling.
7 Thinking that the man may be attached to some other person.
8 Fear of the man's not keeping his intentions secret.
9 Thinking that the man is too devoted to his friends, and has too great a regard for them.
10 The apprehension that he is not in earnest.
11 Bashfulness on account of his being an illustrious man.
12 Fear on account of his being powerful, or possessed of too impetuous passion, in the case of the deer-woman.
13 Bashfulness on account of his being too clever.
14 The thought of having once lived with him on friendly terms only.
15 Contempt of his want of knowledge of the world.
16 Distrust of his low character.
17 Disgust at his want of perception of her love for him.

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* On peut tout attendre et tout supposer d'une femme amoureuse—Balzac.

18 In the case of an *elephant-woman*, the thought that he is a *hare-man*, or a man of weak passion.

19 Compassion lest any thing should befall him on account of his passion.

20 Despair at her own imperfections.

21 Fear of discovery.

22 Disillusion at seeing his grey hair or shabby appearance.

23 Fear that he may be employed by her husband to test her chastity.

24 The thought that he has too much regard for morality.

Whichever of the above causes a man may detect, he should endeavor to remove it from the very beginning. Thus, the bashfulness that may arise from his greatness or his ability, he should remove by showing his great love and affection for her. The difficulty of the want of opportunity, or of his inaccesibility, he should remove by showing her some easy way of access. The excessive respect entertained by the woman for him should be removed by making himself very familiar. The difficulties that arise from his being thought a low character he should remove by showing his valor and his wisdom; those that come from neglect by extra attention; and those that arise from fear by giving her proper encouragement.

The following are the men who generally obtain success with women:

1 Men well versed in the science of love.
2 Men skilled in telling stories.
3 Men acquainted with women from their childhood.
4 Men who have secured their confidence.
5 Men who send presents to them.
6 Men who talk well.
7 Men who do things that they like.
8 Men who have not loved other women previously.
9 Men who act as messengers.
10 Men who know their weak points.
11 Men who are desired by good women.
12 Men who are united with their female friends.
13 Men who are good looking.
14 Men who have been brought up with them.
15 Men who are their neighbors.
16 Men who are devoted to sexual pleasures, even though these be their own servants.
17 The lovers of the daughters of their nurse.

18 Men who have been lately married.
19 Men who like picnics and pleasure parties.
20 Men who are liberal.
21 Men who are celebrated for being very strong (*bull-men*).
22 Enterprising and brave men.
23 Men who surpass their husbands in learning and good looks, in good qualities, and in liberality.
24 Men whose dress and manner of living are magnificent.

The following are the women who are easily gained over:

1 Women who stand at the door of their houses.
2 Women who are always looking out on the street.
3 Women who sit conversing in their neighbor's house.
4 A woman who is always staring at you.
5 A female messenger.
6 A woman who looks sideways at you.
7 A woman whose husband has taken another wife without any just cause.
8 A woman who hates her husband, or who is hated by him.
9 A woman who has nobody to look after her, or keep her in check.
10 A woman who has not had any children.
11 A woman whose family or caste is not well known.
12 A woman whose children are dead.
13 A woman who is very fond of society.
14 A woman who is apparently very affectionate with with her husband.
15 The wife of an actor.
16 A widow.
17 A poor woman.
18 A woman fond of enjoyments.
19 The wife of a man with many younger brothers.
20 A vain woman.
21 A woman whose husband is inferior to her in rank or abilities.
22 A woman who is proud of her skill in the arts.
23 A woman disturbed in mind by the folly of her husband.
24 A woman who has been married in her infancy to a rich man, and not liking him when she grows up, desires a man possessing a disposition, talents, and wisdom suitable to her own tastes.

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CHAPTER II.

About Making Acquaintance with the Woman, and of the Efforts to Gain Her Over

ANCIENT authors are of opinion that girls are not so easily seduced by employing female messengers as by the efforts of the man himself, but that the wives of others are more easily got at by the aid of female messengers than by the personal efforts of the man. But *Vatsyayana* lays it down that whenever it is possible a man should always act himself in these matters, and it is only when such is impracticable, or impossible, that female messengers should be employed. As for the saying that women who act and talk boldly and freely are to be won by the personal efforts of the man, and that women who do not possses those qualities are to be got at by female messengers, it is only a matter of talk.

Now when a man acts himself in the matter he should first of all make the acquaintance of the woman he loves in the following manner.

1st. He should arrange to be seen by the woman either on a natural or special opportunity. A natural opportunity is when one of them goes to the house of the other, and a special opportunity is when they meet either at the house of a friend, or a caste-fellow, or a minister, or a physician, as also on the occasion of marriage ceremonies, sacrifices, festivals, funerals, and garden parties.

2nd. Whenever they do meet, the man should be careful to look at her in such a way as to cause the state of his mind to be known to her; he should pull about his moustache, make a sound with his nails, cause his own ornaments to tinkle, bite his lower lip, and make various other signs of that description. When she is looking at him he should speak to his friends about her and other women, and should show to her his liberality and his appreciation of enjoyments. When sitting by the side of a female friend he should yawn and twist his body, contract his eyebrows, speak very slowly as if he was weary, and listen to her indifferently. A conversation having two meanings should also be carried on with a child or some other person, apparently having regard to a third person, but really having reference to the woman he

loves, and in this way his love should be made manifest under the pretext of referring to others rather than to herself. He should make marks that have reference to her, on the earth with his nails, or with a stick, and should embrace and kiss a child in her presence, and give it the mixture of betel nut and betel leaves with his tongue, and press its chin with his fingers in a caressing way. All these things should be done at the proper time and in proper places.

3rd. The man should fondle a child that may be sitting on her lap, and give it something to play with, and also take the same back again. Conversation with respect to the child may also be held with her, and in this manner he should gradually become well acquainted with her, and he should also make himself agreeable to her relations. Afterwards, this acquaintance should be made a pretext for visiting her house frequently, and on such occasions he should converse on the subject of love in her absence, but within her hearing. As his intimacy with her increases he should place in her charge some kind of deposit or trust, and take away from it a small portion at a time; or he may give her some fragrant substances, or betel nuts to be kept for him by her. After this he should endeavor to make her well acquainted with his own wife, and get them to carry on confidential conversations, and to sit together in lonely places. In order to see her frequently he should arrange so that the same goldsmith, the same jeweller, the same basket maker, the same dyer, and the same washerman should be employed by the two families. And he should also pay her long visits openly under the pretence of being engaged with her on business, and one business should lead to another, so as to keep up the intercourse between them. Whenever she wants anything, or is in need of money, or wishes to acquire skill in one of the arts, he should cause her to understand that he is willing and able to do anything that she wants, to give her money, or teach her one of the arts, all these things being quite within his ability and power. In the same way he should hold discussions with her in company with other people, and they should talk of the doings and sayings of other persons, and examine different things like jewellery, precious stones, etc. On such occasions he should show her certain things with the values of which she may be unacquainted, and if she begins to dispute with him about the things or their value, he should not

contradict her, but point out that he agrees with her in every way.

Thus end the ways of making the acquaintance of the woman desired.

Now after a girl has become acquainted with the man as above described, and has manifested her love to him by the various outward signs, and by the motions of her body, the man should make every effort to gain her over. But as girls are not acquainted with sexual union they should be treated with the greatest delicacy, and the man should proceed with considerable caution, though in the case of other women accustomed to sexual intercourse this is not necessary. When the intentions of the girl are known, and her bashfulness put aside, the man should begin to make use of her money, and an interchange of clothes, rings, and flowers should be made. In this the man should take particular care that the things given by him are handsome and valuable. He should moreover receive from her a mixture of betel nut and betel leaves, and when he is going to a party he should ask for the flower in her hair, or for the flower in her hand. If he himself gives her a flower it should be a sweet-smelling one, and marked with marks made by his nails or teeth. With increasing assiduity he should dispel her fears, and by degrees get her to go with him to some lonely place, and there he should embrace and kiss her. And finally at the time of giving her some betel nut, or of receiving the same from her, or at the time of making an exchange of flowers, he should touch and press her private parts, thus bringing his efforts to a satisfactory conclusion.

When a man is endeavoring to seduce one woman, he should not attempt to seduce any other at the same time. But after he has succeeded with the first, and enjoyed her for a considerable time, he can keep her affections by giving her presents that she likes, and then commence making up to another woman. When a man sees the husband of a woman going to some place near his house, he should not enjoy the woman then, even though she may be easily gained over at that time. A wise man having a regard for his reputation should not think of seducing a woman who is apprehensive, timid, not to be trusted, well guarded, or possessed of a father-in-law or mother-in-law.

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should try to get over her by means of a go-between; and if, after having disappeared for some time she again appears, and behaves with him as usual, the man should then consider that she would not object to be united with him.

When a woman gives a man an opportunity, and makes her own love manifest to him, he should proceed to enjoy her. And the signs of a woman manifesting her love are these:

1 She calls out to a man without being addressed by him in the first instance.

2 She shows herself to him in secret places.

3 She speaks to him tremblingly and inarticulately.

4 She has the fingers of her hand, and the toes of her feet moistened with perspiration, and her face blooming with delight.

5 She occupies herself with shampooing his body and pressing his head.

6 When shampooing him she works with one hand only, and with the other she touches and embraces parts of his body.

7 She remains with both hands placed on his body motionless as if she had been surprised by something, or was overcome by fatigue.

8 She sometimes bends down her face upon his thighs, and when asked to shampoo them does not manifest any unwillingness to do so.

9 She places one of her hands quite motionless on his body, and even though the man should press it between two members of his body, she does not remove it for a long time.

10 Lastly, when she has resisted all the efforts of the man to gain her over, she returns to him the next day to shampoo his body as before.

When a woman neither gives encouragement to a man, nor avoids him, but hides herself and remains in some lonely place, she must be got at by means of the female servant who may be near her. If when called by the man she acts in the same way, then she should be gained over by means of a skillful go-between. But if she will have nothing to say to the man, he should consider well about her before he begins any further attempts to gain her over.

Thus ends the examination of the state of a woman's mind.

A man should first get himself introduced to a woman, and then carry on a conversation with her. He should give

her hints of his love for her, and if he finds from her replies that she receives these hints favorably, he should then set to work to gain her over without any fear. A woman who shows her love by outward signs to the man at his first interview should be gained over very easily. In the same way a lascivious woman, who when addressed in loving words replies openly in words expressive of her love, should be considered to have been gained over at that very moment. With regard to all women, whether they be wise, simple, or confiding, this rule is laid down that those who make an open manifestation of their love are easily gained over.

CHAPTER IV.

About the Business of a Go-Between

IF A woman has manifested her love or desire either by signs or by motions of the body, and is afterwards rarely or never seen any where, or if a woman is met for the first time, the man should get a go-between to approach her.

Now the go-between, having wheedled herself into the confidence of the woman by acting according to her disposition, should try to make her hate or despise her hsuband by holding artful conversations with her, by telling her about medicines for getting children, by talking to her about other people, by tales of various kinds, by stories about the wives of other men, and by praising her beauty, wisdom, generosity and good nature, and saying to her: "It is indeed a pity that you, who are so excellent a woman in every way, should be possessed of a husband of this kind. Beautiful lady, he is not fit even to serve you." The go-between should further talk to the woman about the weakness of the passion of her husband, his jealousy, his roguery, his ingratitude, his aversion to enjoyments, his dullness, his meanness, and all the other faults that he may have, and with which she may be acquainted. She should particularly harp upon that fault or failing by which the wife may appear to be most affected. If the wife be a *deer-woman*, and the husband a *hare-man*, then there would be no fault in that direction, but in the event of his being a *hare-man*, and she a *mare-woman*, or *elephant-woman*, then this fault should be pointed out to her.

Gonikaputra is of opinion that when it is the first affair of the woman, or when her love has only been very secretly shown, the man should then secure and send to her a go-between, with whom she may be already acquainted, and in whom she confides.

But to return to our subject. The go-between should tell the woman about the obedience and love of the man, and as her confidence and affection increase, she should then explain to her the thing to be accomplished in the following way: "Hear this, O beautiful lady, that this man, born of a good family, having seen you, has gone mad on your account. The

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win her over by extolling and praising his good qualities, and by telling stories about his love for her. Here *Auddalaka* says that when a man or woman are not personally acquainted with each other, and have not shown each other any signs of affection, the employment of a go-between is useless.

The followers of *Babhravya* on the other hand, affirm that even though they be personally unacquainted, but have shown each other signs of affection there is an occasion for the employment of a go-between. *Gonikaputra* asserts that a go-between should be employed, provided they are acquainted with each other, even though no signs of affection may have passed between them. *Vatsyayana,* however, lays it down that even though they may not be personally acquainted with each other and may not have shown each other any signs of affection, still they are both capable of placing confidence in a go-between.

Now the go-between should show the woman the presents, such as the betel nut and the betel leaves, the perfumes. the flowers, and the rings which the man may have given to her for the sake of the woman, and on these presents should be impressed the marks of the man's teeth, and nails, and other signs. On the cloth that he may send he should draw with saffron both his hands joined together as if in earnest entreaty.

The go-between should also show to the woman ornamental figures of various kinds cut in leaves, together with ear ornaments, and chaplets made of flowers containing love letters expressive of the desire of the man, and she should cause her to send affectionate presents to the man in return. After they have mutually accepted each other's presents, then a meeting should be arranged between them on the faith of the go-between.

The followers of *Babhravya* say that this meeting should take place at the time of going to the temple of a *D*eity, or on occasions of fairs, garden parties, theatrical performances, marriages, sacrfices, festivals and funerals, as also at the time of going to the river to bathe, or at times of natural calamities,† fear of robbers or hostile invasions of the country.

Gonikaputra is of opinion, however, that these meetings had better be brought about in the abodes of female friends, mendicants, astrologers, and ascetics. But *Vatasyayana* de-

† It is supposed that storms, earthquakes, famines, and pestilent diseases are here alluded to.

cides that that place is only well suited for the purpose which has proper means of ingress and egress, and where arrangements have been made to prevent any accidental occurrence, and when a man who has once entered the house, can also leave it at the proper time without any disagreeable encounter.

Now go-betweens or female messengers are of the following different kinds, viz.:

(1) A go-between who takes upon herself the whole burden of the business.

(2) A go-between who does only a limited part of the business.

(3) A go-between who is the bearer of a letter only.

(4) A go-between acting on her own account.

(5) The go-between of an innocent young woman.

(6) A wife serving as a go-between.

(7) A mute go-between.

(8) A go-between who acts the part of the wind.

(1) A woman who, having observed the mutual passion of a man and a woman, brings them together and arranges it by the power of her own intellect, such an one is called a go-between who takes upon herself the whole burden of the business. This kind of go-between is chiefly employed when the man and the woman are already acquainted with each other, and have conversed together, and in such cases she is sent not only by the man (as is always done in all other cases) but by the woman also.—The above name is also given to a go-between who, perceiving that the man and the woman are suited to each other, tries to bring about a union between them even though they be not acquainted with each other.

(2) A go-between who, perceiving that some part of the affair is already done, or that the advances on the part of the man are already made, completes the rest of the business is called a go-between who performs only a limited part of the business.

(3) A go-between, who simply carries messages between a man and a woman who love each other, but who cannot frequently meet, is called the bearer of a letter or message.

This name is also given to one who is sent by either of the lovers to acquaint either the one or the other with the time and place of their meeting.

(4) A woman who goes herself to a man, and tells him of her having enjoyed sexual union with him in a dream, and

expresses her anger at his wife having rebuked him for calling her by the name of her rival instead of by her own name, and gives him something bearing the marks of her teeth and nails and informs him that she knew she was formerly desired by him, and asks him privately whether she or his wife is the better looking, such a person is called a woman who is a go-between for herself. Now such a woman should be met and interviewed by the man in private and secretly.

The above name is also given to a woman who having made an agreement with some other woman to act as her go-between, gains over the man to herself, by the means of making him personally acquainted with herself, and thus causes the other woman to fail. The same applies to a man who, acting as a go-between for another, and having no previous connection with the woman, gains her over for himself, and thus causes the failure of the other man.

(5) A woman, who has gained the confidence of the innocent young wife of any man, and who has learned her secrets without exercising any pressure on her mind, and found out from her how her husband behaves to her, if this woman then teaches her the art of securing his favor, and decorates her so as to show her love, and instructs her how and when to be angry, or to pretend to be so, and then, having herself made marks of the nails and teeth on the body of the wife, gets the latter to send for her husband to show these marks to him, and thus excite him for enjoyment, such is called the go-between of an innocent young woman. In such cases the man should send replies to his wife through the same woman.

(6) When a man gets his wife to gain the confidence of a woman whom he wants to enjoy, and to call on her and talk to her about the wisdom and ability of her husband, that wife is called a wife serving as a go-between. In this case the feelings of the woman with regard to the man should also be made known through the wife.

(7) When a man sends a girl or a female servant to any woman under some pretext or other, and places a letter in her bouquet of flowers, or in her ear ornaments, or marks something about her with his teeth or nails, that girl or female servant is called a mute go-between. In this case the man should expect an answer from the woman through the same person.

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CHAPTER V.

About the Love of Persons in Authority for the Wives of Other Men.

KINGS and their ministers have no access to the abodes of others, and moreover their mode of living is constantly watched and observed and imitated by the people at large, just as the animal world, seeing the sun rise, get up after him, and when he sets in the evening, lie down again in the same way. Persons in authority should not therefore do any improper act in public, as such are impossible from their position, and would be deserving of censure. But if they find that such an act is necessary to be done, they should make use of the proper means as described in the following paragraphs.

The head man of the village, the Kings' officer employed there, and the man* whose business it is to glean corn, can gain over female villagers simply by asking them. It is on this account that this class of woman are called unchaste women by voluptuaries.

The union of the above mentioned men with this class of woman takes place on the occasions of unpaid labor, of filling the graneries in their houses, of taking things in and out of the house, of cleaning the houses, of working in the fields, and of purchasing cotton, wool, flax, hemp, and thread, and at the season of the purchase, sale, and exchange of various other articles, as well as at the time of doing various other works. In the same way the superintendents of cow pens enjoy the women in the cow pens; and officers, who have the superintendence of widows, of women who are without supporters, and of women who have left their husbands, have sexual intercourse with these women. The intelligent accomplish their object by wandering at night in the village, while villagers also unite with the wives of their sons, being much alone with them. Lastly the superintendents of markets have a great deal to do with female villagers at the time of their making purchases in the market.

*D*uring the festival of the eighth moon, i.e., during the

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* This is a phrase used for the man who does the work of everybody, and who is fed by the whole village.

bright half of the month of *Nargashirsha*, as also during the moonlight festival of the month of *Kartika*, and the spring festival of *Chaitra*, the women of cities and towns generally visit the women of the King's harem in the royal palace. These visitors go to the several apartments of the women of the harem, as they are acquainted with them, and pass the night in conversation, and in proper sports, and amusement, and go away in the morning. On such occasions, a female attendant of the King, (previously acquainted with the woman whom the King desires), should loiter about, and accost this woman when she sets out to go home, and induce her to come and see the amusing things in the palace. Previous to these festivals even, she should have caused it to be intimated to this woman that on the occasion of this festival she would show her all the interesting things in the royal palace. Accordingly she should show her the bower of the coral creeper, the garden house with its floor inlaid with precious stones, the bower of grapes, the building on the water, the secret passages in the walls of the palace, the pictures, the sporting animals, the machines, the birds, and the cages of the lions and the tigers. After this, when alone with her, she should tell her about the love of the King for her, and should describe to her the good fortune which would attend upon her union with the King, giving her at the time a strict promise of secrecy. If the woman does not accept the offer, she should conciliate and please her with handsome presents befitting the position of the King, and having accompanied her for some distance should dismiss her with great affection.

(2) Or, having made the acquaintance of the husband of the woman whom the King desires, the wives of the King should get the wife to pay them a visit in the harem, and on this occasion a female attendant of the king, having been sent thither, should act as above described.

(3) Or, one of the King's wives should get acquainted with the woman that the King desires, by sending one of the female attendants to her, who should, on their becoming more intimate, induce her to come and see the royal abode. Afterwards when she has visited the harem, and acquired confidence, a female confidant of the King, sent thither, should act as before described.

(4) Or, the King's wife should invite the woman, whom the King desires, to come to the royal palace, so that she might see the practice of the art in which the King's wife may be skilled, and after she has come to the harem, a female attend-

ant of the King, sent thither, should act as before described.

(5) Or, a female beggar, in league with the King's wife, should say to the woman desired by the King, and whose husband may have lost his wealth, or may have some cause of fear from the King: "This wife of the King has influence over him, and she is, moreover, naturally kind-hearted, we must therefore go to her in this matter. I shall arrange for your entrance into the harem, and she will do away with all cause of danger and fear from the King." If the woman accepts this offer, the female beggar should take her two or three times to the harem, and the King's wife there should give her a promise of protection. After this, when the woman, delighted with her reception and promise of protection, again goes to the harem, then a female attendant of the King, sent thither, should act as directed.

(6) What has been said above regarding the wife of one who has some cause of fear from the King, applies also to the wives of those who seek service under the King, or who are oppressed by the King's ministers, or who are poor, or who are not satisfied with their position, or who are desirous of gaining the King's favor, or who wish to become famous among the people, or who are oppressed by the members of their own caste, or who want to injure their caste fellows, or who are spies of the King, or who have any other object to attain.

(7) Lastly, if the woman desired by the King be living with some person who is not her husband, then the King should cause her to be arrested, and having made her a slave, on account of her crime, should place her in the harem. Or the King should cause his ambassador to quarrel with the husband of the woman desired by him, and should then imprison her as the wife of an enemy of the King, and by this means should place her in the harem.

Thus end the means of gaining over the wives of others secretly.

The above mentioned ways of gaining over the wives of other men are chiefly practiced in the palaces of Kings. But a King should never enter the abode of another person, for *Abhira** the *King* of *the Kottas* was killed by a washerman while in the house of another, and in the same way *Jayasana* the *King* of *the Kashis* was slain by the commandment of his cavalry.

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* The exact date of the reign of these kings is not known. It is supposed to have been about the beginning of the Christian era.

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CHAPTER VI.

About the Women of the Royal Harem; and of the Keeping of One's Own Wife.

THE women of the royal harem cannot see or meet any men on account of their being strictly guarded, neither do they have their desires satisfied, because their only husband is common to many wives. For this reason among themselves they give pleasure to each other in various ways as now described.

Having dressed the daughters of their nurses, or their female friends, or their female attendants, like men, they accomplish their object by means of bulbs, roots, and fruits having the form of the lingam, or they lie down upon the statue of the male figure, in which the lingam is visible and erect.

Some Kings, who are compassionate, take or apply certain medicines to enable them to enjoy many wives in one night, simply for the purpose of satisfying the desire of their women, though they perhaps have no desire of their own. Others enjoy with great affection only those wives that they particularly like, while others only take them, according as the turn of each wife arrives, in due course. Such are the ways of enjoyment prevalent in Eastern countries, and what is said about the means of enjoyment of the females is also applicable to the males.

By means of their female attendants the ladies of the royal harem generally get men into their apartments in the disguise or dress of women. Their female attendants, and the daughters of their nurses, who are acquainted with their secrets, should exert themselves to get men to come to the harem in this way by telling them of the good fortune attending it, and by describing the facilities of entering and leaving the palace, the large size of the premises, the carelessness of the sentinels, and the irregularities of the attendants about the persons of the royal wives. But these women should never induce a man to enter the harem by telling him falsehoods, for that would probably lead to his destruction.

As for the man himself he had better not enter a royal harem, even though it may be easily accessible, on account of the numerous disasters to which he may be exposed there. If however he wants to enter it, he should first ascertain

whether there is an easy way to get out, whether it is closely surrounded by the pleasure garden, whether it has separate enclosures belonging to it, whether the sentinels are careless, whether the King has gone abroad, and then, when he is called by the women of the harem, he should carefully observe the localities, and enter by the way pointed out by them. If he is able to manage it, he should hang about the harem every day, and, under some pretext or other, make friends with the sentinels, and show himself attached to the female attendants of the harem, who may have become acquainted with his design, and to whom he should express his regret at not being able to obtain the object of his desire. Lastly he should cause the whole business of a go-between to be done by the woman who may have access to the harem, and he should be careful to be able to recognize the emissaries of the King.

When a go-between has no access to the harem, then the man should stand in some place where the lady, whom he loves, and whom he is anxious to enjoy, can be seen.

If that place is occupied by the King's sentinels, he should then disguise himself as a female attendant of the lady who comes to the place, or passes by it. When she looks at him he should let her know his feelings by outward signs and gestures, and should show her pictures, things with double meanings, chaplets of flowers, and rings. He should carefully mark the answer she gives, whether by word or by sign, or by gesture, and should then try and get into the harem. If he is certain of her coming to some particular place, he should conceal himself there, and at the appointed time should enter along with her as one of the guards. He may also go in and out, concealed in a folded bed, or bed covering, or with his body made invisible,* by means of external applications, a receipt for one of which is as follows:

The heart of an ichneumon, the fruit of the long gourd (*tumbi*), and the eyes of a serpent should all be burnt without letting out the smoke, the ashes should then be ground and mixed in equal quantities with water. By putting this mixture upon the eyes a man can go about unseen.

Other means of invisibility are prescribed by *Duyana, Brahmans,* and *Jogashiras.*

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* The way to make oneself invisible; the knowledge of the art of transmigration, or changing ourselves or others into any shape or form by the use of charms and spells; the power of being in two places at once, and other occult sciences are frequently referred to in all oriental literature.

Again the man may enter the harem during the festival of the eighth moon in the month of *Nargashirsha,* and during the moonlight festivals when the female attendants of the harem are all busily occupied, or in confusion.

The following principles are laid down on this subject.

The entrance of young men into harems, and their exit from them, generally take place when things are being brought into the palace, or when things are being taken out of it, or when drinking festivals are going on, or when the female attendants are in a hurry, or when the residence of some of the royal ladies is being changed, or when the King's wives go to gardens, or to fairs, or when they enter the palace on their return from them, or lastly, when the King is absent on a long pilgrimage. The women of the royal harem know each other's secrets, and having but one object to attain, they give assistance to each other. A young man, who enjoys all of them, and who is common to them all, can continue enjoying his union with them so long as it is kept quiet, and is not known abroad.

Now in the country of the *Aparatakas* the royal ladies are not well protected, and consequently many young men are passed into the harem by the women who have access to the royal palace. The wives of the King of the *Ahira* country accomplish their objects with those sentinels in the harem who bear the name of *Kshtriyas.* The royal ladies in the country of the *Vatsagulmas* cause such men as are suitable to enter into the harem along with their female messengers. In the country of the *Vaidarbhas* the sons of the royal ladies enter the royal harem when they please, and enjoy the women, with the exception of their own mothers. In the *Stri-rajya* the wives of the King are enjoyed by his caste fellows and relations. In the *Ganda* country the royal wives are enjoyed by *Brahmans,* friends, servants, and slaves. In the *Samdhava* country, servants, foster children, and other persons like them enjoy the women of the harem. In the country of the *Haimavatas* adventurous citizens bribe the sentinels and enter the harem. In the country the *Vanyas* and the *Kalmyas, Brahmans,* with the knowledge of the King, enter the harem under the pretence of giving flowers to the ladies, and speak with them from behind a curtain, and from such conversation union afterwards takes place. Lastly the women in the harem of the *King* of *the Prachyas* conceal one young man in the harem for every batch of nine or ten of the women.

Thus act the wives of others.

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END OF PART V.

PART VI

About Courtezans

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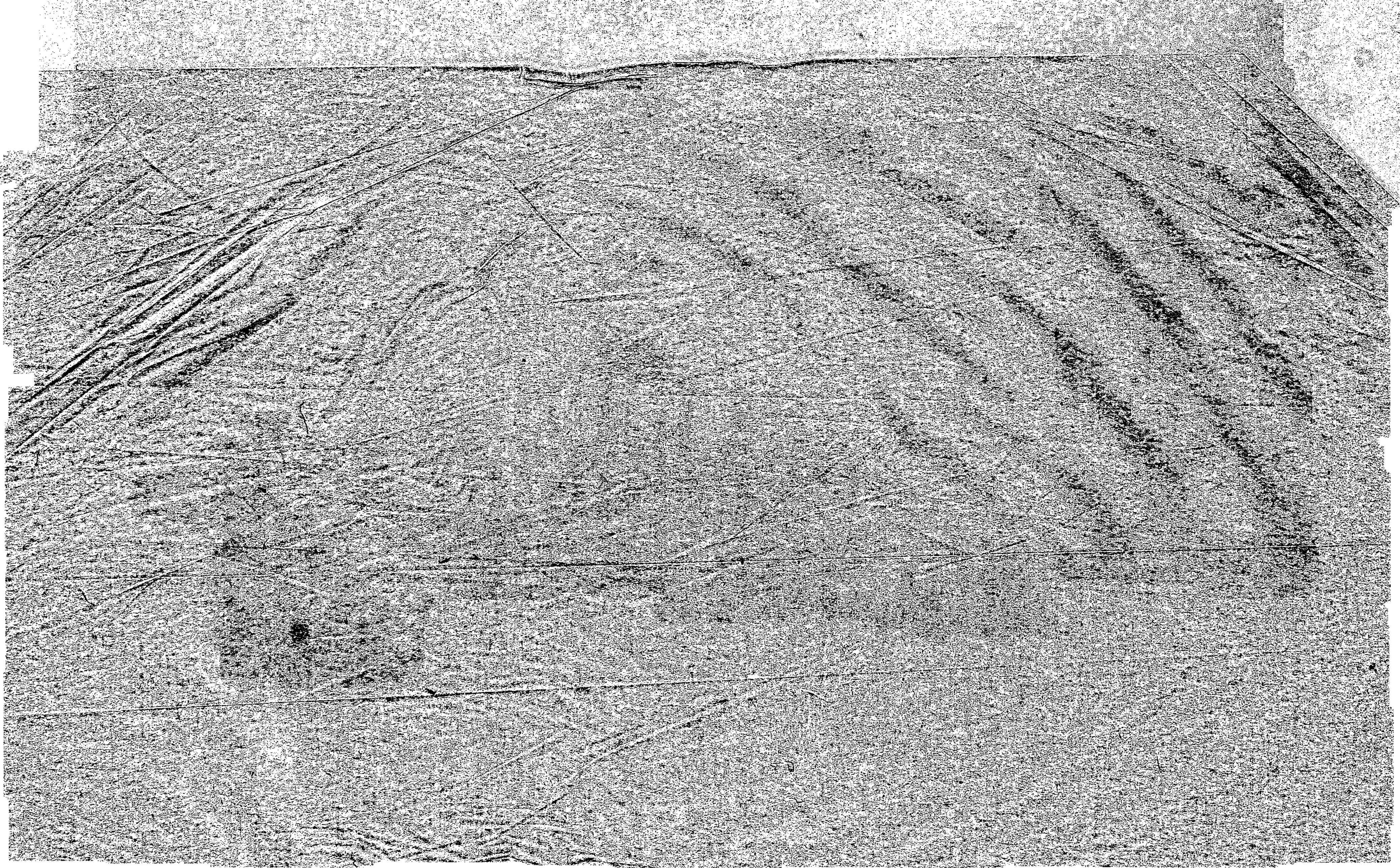
VII. Monolithic pillar from a stupa — *Bharahat*, State of *Nagod* Cir. 200 B. C.



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CHAPTER I.

Of *the* Causes of *a* Courtezan *Resorting to Men;* of *the Means* of *Attaching to Herself the Man Desired; and* of *the Kind* of *Man that it is Desirable to be Acquainted with.*

BY having intercourse with men courtezans obtain sexual pleasure as well as their own maintenance. Now when a courtezan takes up with a man from love, the action is natural; but when she resorts to him for the purpose of getting money, her action is artificial or forced. Even in this latter case, however, she should conduct herself as if her love were indeed natural, because men repose their confidence on those women who apparently love them. In making known her love to the man, she should show an entire freedom from avarice, and for the sake of her future credit she should abstain from acquiring money from him by unlawful means.

A courtezan, well dressed and wearing her ornaments, should sit or stand at the door of her house, and without exposing herself too much, should look on the public road so as to be seen by the passers-by, she being like an object on view for sale.* She should form friendships with such persons as would enable her to separate men from other women, and attach them to herself, to repair her own misfortunes, to acquire wealth, and to protect her from being bullied, or set upon by persons with whom she may have dealings of some kind or another.

These persons are:

The guards of the town, or the police.
The officers of the courts of justice.
Astrologers.
Powerful men, or men with interest.
Learned men.
Teachers of the sixty-four arts.
Pithamardas or confidants.
Vitas or parasites.
Vidushakas or jesters.
Flower sellers.
Perfumers.

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* In England the lower classes of courtezans walk the streets; in India and other places in the East, they sit at the windows, or at the doors of their houses.

Vendors of spirits.
Washermen.
Barbers.
Beggars.
And such other persons as may be found necessary for the particular object to be acquired.

The following kinds of men may be taken up with, simply for the purpose of getting their money:

Men of independent income.
Young men.
Men who are free from any ties.
Men who hold places of authority under the King.
Men who have secured their means of livelihood without difficulty.
Men possessed of unfailing sources of income.
Men who consider themselves handsome.
Men who are always praising themselves.
One who is an eunuch, but wishes to be thought a man.
One who hates his equals.
One who is naturally liberal.
One who has influence with the King or his ministers.
One who is always fortunate.
One who is proud of his wealth.
One who disobeys the orders of his elders.
One upon whom the members of his caste keep an eye.
An only son whose father is wealthy.
An ascetic who is internally troubled with desire.
A brave man.
A physician of the King.
Previous acquaintances.

On the other hand, those who are possessed of excellent qualities are to be resorted to for the sake of love and fame. Such men are as follows:

Men of high birth, learned, with a good knowledge of the world, and doing the proper things at the proper times, poets, good story tellers, eloquent men, energetic men, skilled in various arts, far-seeing into the future, possessed of great minds, full of perseverance, of a firm devotion, free from anger, liberal, affectionate to their parents, and with a liking for all social gatherings, skilled in completing verses begun

by others and in various other sports, free from all disease, possessed of a perfect body, strong, and not addicted to drinking, powerful in sexual enjoyment, sociable, showing love towards women and attracting their hearts to himself but not entirely devoted to them, possessed of independent means of livelihood, free from envy, and last of all, free from suspicion.

Such are the good qualities of a man.

The woman also should have the following characteristics, viz.:

She should be possessed of beauty, and amiability, with auspicious body marks. She should have a liking for good qualities in other people, as also a liking for wealth. She should take delight in sexual unions resulting from love, and should be of a firm mind, and of the same class as the man with regard to sexual enjoyment.

She should always be anxious to acquire and obtain experience and knowledge, be free from avarice, and always have a liking for social gatherings, and for the arts.

The following are the ordinary qualities of all women, viz.:

To be possessed of intelligence, good disposition, and good manners; to be straightforward in behavior, and to be grateful; to consider well the future before doing anything; to possess activity, to be of consistent behavior, and to have a knowledge of the proper times and places for doing things; to speak always without meanness, loud laughter, malignity, anger, avarice, dullness, or stupidity, to have a knowledge of the *Kama Sutra,* and to be skilled in all the arts connected with it.

The faults of women are to be known by the absence of any of the above mentioned good qualities.

The following kinds of men are not fit to be resorted to by courtezans, viz.:

One who is consumptive; one who is sickly; one whose mouth contains worms; one whose breath smells like human excrement; one whose wife is dear to him; one who speaks harshly; one who is always suspicious; one who is avaricious; one who is pitiless; one who is a thief; one who is self-conceited; one who has a liking for sorcery; one who does not care for respect or disrespect; one who can be gained over even by his enemies by means of money; and, lastly, one who is extremely bashful.

Ancient authors are of opinion that the causes of a courtezan resorting to men are love, fear, money, pleasure, re-

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"When a lover comes to her abode, a courtezan should give him a mixture of betel leaves and betel nut, garlands of flowers, and perfumed ointments, and, showing her skill in arts, should entertain him with a long conversation. She should also give him some loving presents, and make an exchange of her own things with his, and at the same time should show him her skill in sexual enjoyment. When a courtezan is thus united with her lover she should always delight him by affectionate gifts, by conversation, and by the application of tender means of enjoyment."

CHAPTER II.

Of *Living Like a Wife.*

WHEN a courtezan is living as a wife with her lover, she should behave like a chaste woman, and do everything to his satisfaction. Her duty in this respect, in short, is, that she should give him pleasure, but should not become attached to him, though behaving as if she were really attached.

Now the following is the manner in which she is to conduct herself, so as to accomplish the above mentioned purpose. She should have a mother dependent on her, one who should be represented as very harsh, and who looked upon money as her chief object in life. In the event of there being no mother, then an old and confidential nurse should play the same rôle. The mother or nurse, on their part, should appear to be displeased with the lover, and forcibly take her away from him. The woman herself should always show pretended anger, dejection, fear, and shame on this account, but should not disobey the mother or nurse at any time.

She should make out to the mother or nurse that the man is suffering from bad health, and making this a pretext for going to see him, she should go on that account. She is, moreover, to do the following things for the purpose of gaining the man's favor, viz.:

Sending her female attendant to bring the flowers used by him on the previous day, in order that she may use them herself as a mark of affection, also asking for the mixture of betel nut and leaves that have remained uneaten by him; expressing wonder at his knowledge of sexual intercourse, and the several means of enjoyment used by him; learning from him the sixty-four kinds of pleasure mentioned by *Babhravya;* continually practicing the ways of enjoyment as taught by him, and according to his liking; keeping his secrets; telling him her own desires and secrets; concealing her anger; never neglecting him on the bed when he turns his face towards her; touching any parts of his body according to his wish; kissing and embracing him when he is asleep; looking at him with apparent anxiety when he is wrapt in thought, or thinking of some other subject than herself; showing

neither complete shamelessness, nor excessive bashfulness when he meets her, or sees her standing on the terrace of her house from the public road; hating his enemies; loving those who are dear to him; showing a liking for that which he likes; being in high or low spirits according to the state that he is in himself; expressing a curiosity to see his wives; not continuing her anger for a long time; suspecting even the marks and wounds made by herself with her nails and teeth on his body to have been made by some other woman; keeping her love for him unexpressed by words, but showing it by deeds, and signs, and hints; remaining silent when he is asleep, intoxicated, or sick; being very attentive when he describes his good actions, and reciting them afterwards to his praise and benefit; giving witty replies to him if he be sufficiently attached to her; listening to all his stories except those that relate to her rivals; expressing feelings of dejection and sorrow if he sighs, yawns, or falls down, pronouncing the words "live long" when he sneezes; pretending to be ill, or to have the desire of pregnancy when she feels dejected; abstaining from praising the good qualities of any body else, and from censuring those who possess the same faults as her own man; wearing anything that may have been given to her by him; abstaining from putting on her ornaments, and from taking food when he is in pain, sick, low-spirited, or suffering from misfortune, and condoling and lamenting with him over the same; wishing to accompany him if he happens to leave the country himself or if he be banished from it by the King; expressing a desire not to live after him; telling him that the whole object and desire of her life was to be united with him; offering previously promised sacrifices to the Deity when he acquires wealth, or has some desire fulfilled, or when he has recovered from some illness or disease; putting on ornaments every day; not acting too freely with him; reciting his name and the name of his family in her songs; placing his hand on her loins, bosom and forehead, and falling asleep after feeling the pleasure of his touch; sitting on his lap and falling asleep there; wishing to have a child by him; desiring not to live longer than he does; abstaining from revealing his secrets to others; dissuading him from vows and fasts by saying "let the sin fall upon me;" keeping vows and fasts along with him when it is impossible to change his mind on the subject; telling him that vows and fasts are difficult to be observed, even by her-

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when his love is disinterested; when he has the same object in view as his beloved one; when he is quite free from any suspicions on her account; and when he is indifferent to money with regard to her.

Such is the manner of a courtezan living with a man like a wife, and set forth here for the sake of guidance from the rules of *Dattaka*. What is not laid down here should be practiced according to the custom of the people, and the nature of each individual man.

There are also two verses on the subject as follows:

"The extent of the love of women is not known, even to those who are the objects of their affection, on account of its subtlety, and on account of the avarice, and natural intelligence of womankind."

"Women are hardly ever known in their true light, though they may love men, or become indifferent towards them; may give them delight, or abandon them; or may extract from them all the wealth that they may possess."

CHAPTER III.

Of *the Means* of *Getting Money*. Of *the Signs* of *the Change* of *a Lover's Feelings, and* of *the Way to Get Rid* of *Him.*

MONEY is got out of a lover in two ways, viz.:

By natural or lawful means, and by artifices. Old authors are of opinion that when a courtezan can get as much money as she wants from her lover, she should not make use of artifice. But *Vatsyayana* lays down that though she may get some money from him by natural means, yet when she makes use of artifice he gives her doubly more, and therefore artifice should be resorted to for the purpose of extorting money from him at all events.

Now the artifices to be used for getting money from the lover are as follows:

1st. Taking money from him on different occasions, for the purpose of purchasing various articles, such as ornaments, food, drink, flowers, perfumes and clothes, and either not buying them, or getting from him more than their cost.

2nd. Praising his intelligence to his face.

3rd. Pretending to be obliged to make gifts on occasion of festivals connected with vows, trees, gardens, temples, or tanks.*

4th. Pretending that at the time of going to his house. her jewels have been stolen either by the King's guards, or by robbers.

5th. Alleging that her property has been destroyed by fire, by the falling of her house, or by the carelessness of the servants.

6th. Pretending to have lost the ornaments of her lover along with her own.

7th. Causing him to hear through other people of the expenses incurred by her in coming to see him.

8th. Contracting debts for the sake of her lover.

9th. Disputing with her mother on account of some ex-

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* On the completion of a vow a festival takes place. Some trees such as the peepul and banyan trees are invested with sacred threads like the *Brahmans*, and on the occasion of this ceremony a festival is given. In the same way when gardens are made, and tanks or temples built, then also festivals are observed.

pense incurred by her for the lover, and which was not approved of by her mother.

10th. Not going to parties and festivities in the houses of her friends for the want of presents to make to them, she having previously informed her lover of the valuable presents given to her by these very friends.

11th. Not performing certain festive rites under the pretence that she has no money to perform them with.

12th. Engaging artists to do something for her lover.

13th. Entertaining physicians and ministers for the purpose of attaining some object.

14th. Assisting friends and benefactors both on festive occasions, and in misfortune.

15th. Performing household rites.

16th. Having to pay the expenses of the ceremony of marriage of the son of a female friend.

17th. Having to satisfy curious wishes during her state of pregnancy.

18th. Pretending to be ill, and charging her cost of treatment.

19th. Having to remove the troubles of a friend.

20th. Selling some of her ornaments, so as to give her lover a present.

21st. Pretending to sell some of her ornaments, furniture, or cooking utensils to a trader, who has been already tutored how to behave in the matter.

22nd. Having to buy cooking utensils of greater value than those of other people, so that they might be more easily distinguished, and not changed for others of an inferior description.

23rd. Remembering the former favors of her lover, and causing them always to be spoken of by her friends and followers.

24th. Informing her lover of the great gains of other courtezans.

25th. Describing before them, and in the presence of her lover, her own great gains, and making them out to be greater even than theirs, though such may not have been really the case.

26th. Openly opposing her mother when she endeavors to persuade her to take up with men with whom she had been formerly acquainted, on account of the great gains to be got from them.

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6th. Showing a disregard for him on all occasions.

7th. Censuring men possessed of the same faults as her lover.

8th. Expressing dissatisfaction at the ways and means of enjoyment used by him.

9th. Not giving him her mouth to kiss.

10th. Refusing access to her *jaghana,* i.e., the part of the body between the navel and the thighs.

11th. Showing a dislike for the wounds made by his nails and teeth.

12th. Not pressing close up against him at the time when he embraces her.

13th. Keeping her limbs without movement at the time of congress.

14th. *D*esiring him to enjoy her when he is fatigued.

15th. Laughing at his attachment to her.

16th. Not responding to his embraces.

17th. Turning away from him when he begins to embrace her.

18th. Pretending to be sleepy.

19th. Going out visiting, or into company, when she perceives his desire to enjoy her during the day time.

20th. Misconstruing his words.

21st. Laughing without any joke, or at the time of any joke made by him laughing under some other pretence.

22nd. Looking with side glances at her own attendants, and clapping her hands when he says anything.

23rd. Interrupting him in the middle of his stories, and beginning to tell other stories herself.

24th. Reciting his faults and his vices, and declaring them to be incurable.

25th. Saying words to her female attendants calculated to cut the heart of her lover to the quick.

26th. Taking care not to look at him when he comes to her.

27th. Asking from him what cannot be granted.

28th. And, after all, finally dismissing him.

There are also two verses on this subject as follows:

"The duty of a courtezan consists in forming connections with suitable men after due and full consideration, and attaching the person with whom she is united to herself; in obtaining wealth from the person who is attached to her, and

then dismissing him after she has taken away all his possessions."

"A courtezan leading in this manner the life of a wife is not troubled with too many lovers, and yet obtains abundance of wealth."

CHAPTER IV.

About Re-union with a Former Lover.

WHEN a courtezan abandons her present lover after all his wealth is exhausted, she may then consider about her re-union with a former lover. But she should return to him only if he has acquired fresh wealth, or is still wealthy, and if he is still attached to her. And if this man be living at the time with some other woman she should consider well before she acts.

Now such a man can only be in one of the six following conditions, viz.:

1st. He may have left the first woman of his own accord, and may even have left another woman since then.

2nd. He may have been driven away from both women.

3rd. He may have left the one woman of his own accord, and been driven away by the other.

4th. He may have left the one woman of his own accord, and be living with another woman.

5th. He may have been driven away from the one woman, and left the other of his own accord.

6th. He may have been driven away by the one woman, and may be living with another.

(1) Now if the man has left both women of his own accord, he should not be resorted to, on account of the fickleness of his mind, and his indifference to the excellences of both of them.

(2) As regards the man who may have been driven away from both women, if he has been driven away from the last one because the woman could get more money from some other man, then he should be resorted to, for if attached to the first woman he would give her more money through vanity and emulation to spite the other woman. But if he has been driven away by the woman on account of his poverty, or stinginess, he should not then be resorted to.

(3) In the case of the man who may have left the one woman of his own accord, and been driven away by the other, if he agrees to return to the former and give her plenty of money beforehand, then he should be resorted to.

(4) In the case of the man who may have left the one

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1st. That he was driven away unjustly and for no proper reason, and now that he has gone to another woman, every effort must be used to bring him back to myself.

2nd. That if he were once to converse with me again, he would break away from the other woman.

3rd. That the pride of my present lover would be put down by means of the former one.

4th. That he has become wealthy, has secured a higher position, and holds a place of authority under the King.

5th. That he is separate from his wife.

6th. That he is now independent.

7th. That he lives apart from his father, or brother.

8th. That by making peace with him, I shall be able to get hold of a very rich man, who is now prevented from coming to me by my present lover.

9th. That as he is not respected by his wife, I shall now be able to separate him from her.

10th. That the friend of this man loves my rival, who hates me cordially, I shall therefore by this means separate the friend from his mistress.

11th. And lastly, I shall bring discredit upon him by bringing him back to me, thus showing the fickleness of his mind.

When a courtezan is resolved to take up again with a former lover, her *Pithamarda* and other servants should tell him that his former expulsion from the woman's house was caused by the wickedness of her mother; that the woman loved him just as much as ever at that time, but could not help the occurrence on account of her deference to her mother's will; that she hated the union of her present lover, and disliked him excessively. In addition to this, they should create confidence in his mind by speaking to him of her former love for him, and should allude to the mark of that love that she has ever remembered. This mark of her love should be connected with some kind of pleasure that may have been practiced by him, such as his way of kissing her, or manner of having connection with her.

Thus end the ways of bringing about a re-union with a former lover.

When a woman has to choose between two lovers, one of whom was formerly united with her, while the other is a stranger, the *Acharyas* (sages) are of opinion that the first one is preferable, because his disposition and character being

already known by previous careful observation, he can be easily pleased and satisfied; but *Vatsyayana* thinks that a former lover, having already spent a great deal of his wealth, is not able or willing to give much money again, and is not therefore to be relied upon so much as a stranger. Particular cases may however, arise differing from this general rule on account of the different natures of men.

There are also verses on the subject as follows:

"Re-union with a former lover may be desirable so as to separate some particular woman from some particular man, or some particular man from some particular woman, or to have a certain effect upon the present lover."

"When a man is excessively attached to a woman, he is afraid of her coming into contact with other men; he does not then regard or notice her faults; and he gives her much wealth through fear of her leaving him."

"A courtezan should be agreeable to the man who is attached to her, and despise the man who does not care for her. If while she is living with one man, a messenger comes to her from some other man, she may either refuse to listen to any negotiations on his part, or appoint a fixed time for him to visit her, but she should not leave the man who may be living with her and who may be attached to her."

"A wise woman should only renew her connection with a former lover if she is satisfied that good fortune, gain, love, and friendship are likely to be the result of such a re-union."

CHAPTER V.

Of *Different Kinds* of *Gain.*

WHEN a courtezan is able to realize much money every day, by reason of many customers, she should not confine herself to a single lover; under such circumstances, she should fix her rate for one night, after considering the place, the season, and the condition of the people, also having regard to her own good qualities and good looks, and after comparing her rates with those of other courtezans. She can inform her lovers, and friends, and acquaintances about these changes. If, however, she can obtain a great gain from a single lover, she may resort to him alone, and live with him like a wife.

Now, the Sages are of opinion, that, when a courtezan has the chance of an equal gain from two lovers at the same time, a preference should be given to the one who would give her the kind of thing which she wants. But *Vatsyayana* says that the preference should be given to the one who gives her gold, because it cannot be taken back like some other things, it can be easily received, and is also the means of procuring anything that may be wished for. Of such things as gold, silver, copper, bell metal, iron, pots, furniture, beds, upper garments, under vestments, fragrant substances, vessels made of gourds, ghee, oil, corn, cattle, and other things of a like nature, the first viz., gold, is superior to all the others.

When the same labor is required to gain any two lovers, or when the same kind of thing is to be got from each of them, the choice should be made by the advice of a friend, or it may be made from their personal qualities, or from the signs of good or bad fortune that may be connected with them.

When there are two lovers, one of whom is attached to the courtezan, and the other is simply very generous, the Sages say that a preference should be given to the generous lover, but *Vatsyayana* is of opinion that the one who is really attached to the courtezan should be preferred, because he can be made to be generous, even as a miser gives money if he becomes fond of a woman, but a man who is simply generous cannot be made to love with real attachment. But among those who are attached to her, if there is one who is

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occur again. Here however, the choice should be guided by the greatness or smallness of the disaster.

The gains of the wealthiest and best kind of courtezans are to be spent as follows:

Building temples, tanks, and gardens; giving a thousand cows to different *Brahmans;* carrying on the worship of the Gods, and celebrating festivals in their honor; and, lastly, performing such vows as may be within their means.

The gains of other courtezans are to be spent as follows:

Having a white dress to wear every day; getting sufficient food and drink to satisfy hunger and thirst; eating daily a perfumed *tambula,* i.e., a mixture of betel nut and betel leaves; and wearing ornaments gilt with gold. The Sages say that these represent the gains of all the middle and lower classes of courtezans, but *Vatsyayana* is of opinion that their gains cannot be calculated, or fixed in any way, as these depend on the influences of the place, the customs of the people, their own appearance, and many other things.

When a courtezan wants to keep some particular man from some other woman; or wishes to get him away from some woman to whom he may be attached; or to deprive some woman of the gains realized by her from him; or if she thinks that she would raise her position; or enjoy some great good fortune; or become desirable to all men by uniting herself with this man; or if she wishes to get his assistance in averting some misfortune; or is really attached to him and loves him or wishes to injure somebody through his means; or has regard to some former favor conferred upon her by him; or wishes to be united with him merely from desire; for any of the above reasons, she should agree to take from him only a small sum of money in a friendly way.

When a courtezan intends to abandon a particular lover, and take up with another one; or when she has reason to believe that her lover will shortly leave her, and return to his wives; or that having squandered all his money, and become penniless, his guardian, or master, or father would come and take him away; or that her lover is about to lose his position, or lastly, that he is of a very fickle mind, she should, under any of these circumstances, endeavour to get as much money as she can from him as soon as possible.

On the other hand, when the courtezan thinks that her lover is about to receive valuable presents; or get a place of authority from the King; or be near the time of inheriting

a fortune; or that his ship would soon arrive laden with merchandise; or that he has large stocks of corn and other commodities; or that if anything was done for him it would not be done in vain; or that he is always true to his word; then should she have regard to her future welfare, and live with the man like a wife.

There are also verses on the subject as follows:

"In considering her present gains, and her future welfare, a courtezan should avoid such persons as have gained their means of subsistence with very great difficulty, as also those who have become selfish and hard-hearted by becoming the favorites of Kings."

"She should make every endeavor to unite herself with prosperous and well to do people, and with those whom it is dangerous to avoid, or to slight in any way. Even at some cost to herself she should become acquainted with energetic and liberal-minded men, who when pleased would give her a large sum of money, even for very little service, or for some small thing."

CHAPTER VI.

Of *Gains and Losses; Attendant Gains and Losses; and Doubts; As Also of the Different Kinds of Courtezans.*

IT sometimes happens that while gains are being sought for, or expected to be realized, losses only are the result of our efforts; the causes of which losses are:

Weakness of intellect.
Excessive love.
Excessive pride.
Excessive self conceit.
Excessive simplicity.
Excessive confidence.
Excessive anger.
Carelessness.
Recklessness.
Influence of evil genius.
Accidental circumstances.

The results of these losses are:

Expense incurred without any result.
Destruction of future good fortune.
Stoppage of gains about to be realized.
Loss of what is already obtained.
Acquisition of a sour temper.
Becoming unamiable to everybody.
Injury to health.
Loss of hair, and other accidents.

Now gain is of three kinds, viz.: gain of wealth, gain of religious merit, and gain of pleasure; and similarly, loss is of three kinds, viz.: loss of wealth, loss of religious merit, and loss of pleasure. At the time when gains are sought for, if other gains come along with them, these are called attendant gains. When gain is uncertain, the doubt of its being a gain is called a simple doubt. When there is a doubt whether either of two things will happen or not, it is called a mixed doubt. If while one thing is being done two results take place, it is called a combination of two results, and if several results follow from the same action, it is called a combination of results on every side.

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Thus end the remarks on gains and losses, and attendant gains and losses.

In the next place we come to doubts, which are again of three kinds, viz.: doubts about wealth, doubts about religious merit, and doubts about pleasures.

The following are examples.

(a) When a courtezan is not certain how much a man may give her, or spend upon her, this is called a doubt about wealth.

(b) When a courtezan feels doubtful whether she is right in entirely abandoning a lover from whom she is unable to get money, she having taken all his wealth from him in the first instance, this doubt is called a doubt about religious merit.

(c) When a courtezan is unable to get hold of a lover to her liking, and is uncertain whether she will derive any pleasure from a person surrounded by his family, or from a low person, this is called a doubt about pleasure.

(d) When a courtezan is uncertain whether some powerful but low principled fellow would cause loss to her on account of her not being civil to him, this is called a doubt about the loss of wealth.

(e) When a courtezan feels doubtful whether she would lose religious merit by abandoning a man who is attached to her without giving him the slightest favor, and thereby causing him unhappiness in this world and the next,* this doubt is called a doubt about the loss of religious merit.

(f) When a courtezan is uncertain as to whether she might create disaffection by speaking out, and revealing her love, and thus not get her desire satisfied, this is called a doubt about the loss of pleasure.

Thus end the remarks on doubts.

Mixed Doubts

(a) The intercourse or connection with a stranger, whose disposition is unknown, and who may have been introduced by a lover, or by one who possessed authority, may be productive either of gain or loss, and therefore this is called a mixed doubt about the gain and loss of wealth.

(b) When a courtezan is requested by a friend, or is impelled by pity to have intercourse with a learned *Brah-*

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* The souls of men who die with their desires unfulfilled are said to go to the world of the Manes, and not direct to the Supreme Spirit.

man, a religious student, a sacrificer, a devotee, or an ascetic who may have all fallen in love with her, and who may be consequently at the point of death, by doing this she might either gain or lose religious merit, and therefore this is called a mixed doubt about the gain and loss of religious merit.

(c) If a courtezan relies solely upon the report of other people (i.e., hearsay) about a man, and goes to him without ascertaining herself whether he possesses good qualities or not, she may either gain or lose pleasure in proportion as he may be good or bad, and therefore this is called a mixed doubt about the gain and loss of pleasure.

Uddalika has described the gains and losses on both sides as follows.

(a) If, when living with a lover, a courtezan gets both wealth and pleasure from him, it is called a gain on both sides.

(b) When a courtezan lives with a lover at her own expense without getting any profit out of it, and the lover even takes back from her what he may have formerly given her, it is called a loss on both sides.

(c) When a courtezan is uncertain whether a new acquaintance would become attached to her, and, moreover, if he became attached to her, whether he would give her any thing, it is called a doubt on both sides about gains.

(d) When a courtezan is uncertain whether a former enemy, if made up to by her at her own expense, would do her some injury on account of his grudge against her; or, if becoming attached to her, would take away angrily from her anything that he may have given to her, this is called a doubt on both sides about loss.

Babhravya has described the gains and losses on both sides as follows:

(a) When a courtezan can get money from a man whom she may go to see, and also money from a man whom she may not go to see, this is called a gain on both sides.

(b) When a courtezan has to incur further expense if she goes to see a man, and yet runs the risk of incurring an irremediable loss if she does not go to see him, this is called a loss on both sides.

(c) When a courtezan is uncertain, whether a particular man would give her anything on her going to see him, without incurring expense on her part, or whether on her ne-

glecting him another man would give her something, this is called a doubt on both sides about gain.

(d) When a courtezan is uncertain, whether, on going at her own expense to see an old enemy, he would take back from her what he may have given her, or whether by her not going to see him he would cause some disaster to fall upon her, this is called a doubt on both sides about loss.

By combining the above, the following six kinds of mixed results are produced, viz.:

(a) Gain on one side, and loss on the other.
(b) Gain on one side, and doubt of gain on the other.
(c) Gain on one side, and doubt of loss on the other.
(d) Loss on one side, and doubt of gain on the other.
(e) *D*oubt of gain on one side, and doubt of loss on the other.
(f) *D*oubt of loss on one side, and *l*oss on the other.

A courtezan, having considered all the above things and taken counsel with her friends, should act so as to acquire gain, the chances of great gain, and the warding off of any great disaster. Religious merit and pleasure should also be formed into separate combinations like those of wealth, and then all should be combined with each other, so as to form new combinations.

When a courtezan consorts with men she should cause each of them to give her money as well as pleasure. At particular times, such as the Spring Festivals, etc., she should make her mother announce to the various men, that on a certain day her daughter would remain with the man who would gratify such and such a desire of hers.

When young men approach her with delight, she should think of what she may accomplish through them.

The combination of gains and losses on all sides are: gain on one side, and loss on all others; loss on one side and gain on all others; gain on all sides, loss on all sides.

A courtezan should also consider doubts about gain and doubts about loss with reference both to wealth, religious merit, and pleasure.

Thus ends the consideration of gain, loss, attendant gains, attendant losses, and doubts.

The different kinds of courtezans are:

A bawd.
A female attendant.
An unchaste woman.

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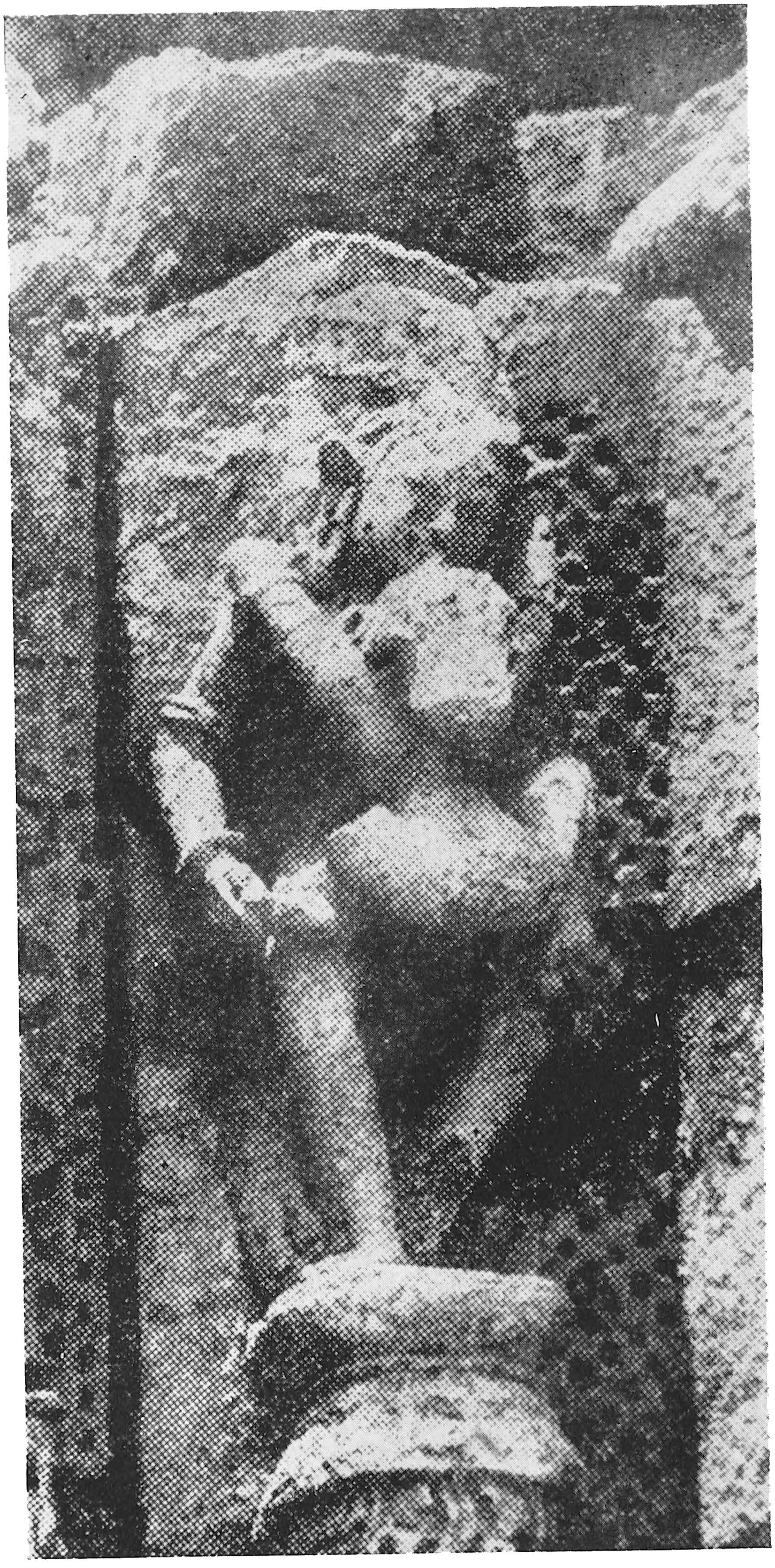

VIII. From the *Temple of Surya* 13th Century
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PART VII

On the Means of Attracting Others to Oneself

(i) When a female attendant arrives at the age of puberty, her master should keep her secluded, and when men ardently desire her on account of her seclusion, and on account of the difficulty of approaching her, he should then bestow her hand on such a person as may endow her with wealth and happiness.

This is a means of increasing the loveliness of a person in the eyes of others.

In the same way, when the daughter of a courtezan arrives at the age of puberty, the mother should get together a lot of young men of the same age, disposition, and knowledge as her daughter, and tell them that she would give her in marriage to the person who would give her presents of a particular kind.

After this the daughter should be kept in seclusion as far as possible, and the mother should give her in marriage to the man who may be ready to give her the presents agreed upon. If the mother is unable to get so much out of the man, she should show some of her own things as having been given to the daughter by the bridegroom.

Or, the mother may allow her daughter to be married to the man privately, as if she was ignorant of the whole affair, and then pretending that it has come to her knowledge, she may give her consent to the union.

The daughter, too, should make herself attractive to the sons of wealthy citizens, unknown to her mother, and make them attached to her, and for this purpose should meet them at the time of learning to sing, and in places where music is played, and at the houses of other people, and then request her mother, through a female friend, or servant, to be allowed to unite herself to the man who is most agreeable to her.*

When the daughter of a courtezan is thus given to a man, the ties of marriage should be observed for one year, and after that she may do what she likes. But even after the end of the year, when otherwise engaged, if she should be now and then invited by her first husband to come and see him, she should put aside her present gain, and go to him for the night.

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* It is a custom of the courtezans of Oriental countries to give their daughters temporarily in marriage when they come of age, and after they have received an education in the *Kama Sutra* and other arts. Full details are given of this at page 76 of "*Early Ideas;* A Group of Hindoo stories," collected and collated by *Anaryan,* W. H. Allen & Co., London, 1881.

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then that pigment is said to be very pure, and wholesome for the eyes, and serves as a means of subjugating others to the person who uses it. The same effect can be produced by black pigment made of the bones of hawks, vultures, and peacocks.

Thus end the ways of subjugating others to one's own will.

Now the means of increasing sexual vigor are as follows:

(a) A man obtains sexual vigor by drinking milk mixed with sugar, the root of the uchchata plant, the piper chaba, and liquorice.

(b) Drinking milk mixed with sugar, and having the testicle of a ram or a goat boiled in it, is also productive of vigor.

(c) The drinking of the juice of the hedysarum gangeticum, the küili, and the kshirika plant mixed with milk, produces the same effect.

(d) The seed of the long pepper along with the seeds of the sanseviera roxburghiana, and the hedysarum gangeticum plant, all pounded together, and mixed with milk, is productive of a similar result.

(e) According to ancient authors, if a man pounds the seeds or roots of the trapa bispinosa, the kasurika, the tuscan jasmine, and liquorice, together with the kshirakapoli (a kind of onion), and puts the powder into milk mixed with sugar and ghee, and having boiled the whole mixture on a moderate fire, drinks the paste so formed, he will be able to enjoy innumerable women.

(f) In the same way, if a man mixes rice with the eggs of the sparrow, and having boiled this in milk, adds to it ghee and honey, and drinks as much of it as is necessary, this will produce the same effect.

(g) If a man takes the outer covering of sesamum seeds, and soaks them with the eggs of sparrows, and then, having boiled them in milk, mixed with sugar and ghee, along with the fruits of the trapa bispinosa and the kasurika plant, and adding to it the flour of wheat and beans, and then drinks this composition, he is said to be able to enjoy many women.

(h) If ghee, honey, sugar and liquorice in equal quantities, the juice of the fennel plant, and milk are mixed together, this nectar-like composition is said to be holy, and provocative of sexual vigor, a preservative of life, and sweet to the taste.

(i) The drinking of a paste composed of the asparagus racemosus, the shvadaushtra plant, the guduchi plant, the long pepper, and liquorice, boiled in milk, honey, and ghee, in the spring, is said to have the same effect as the above.

(j) Boiling the asparagus racemosus, and the shvadaushtra plant, along with the pounded fruits of the premna spinosa in water, and drinking the same, is said to act in the same way.

(k) *D*rinking boiled ghee, or clarified butter, in the morning during the spring season, is said to be beneficial to health and strength, and agreeable to the taste.

(l) If the powder of the seed of the shvadaushtra plant and the flower of barley are mixed together in equal parts, and a portion of it i.e., two palas in weight, is eaten every morning on getting up, it has the same effect as the preceding recipe.

There are also verses on the subject as follows:

"The means* of producing love and sexual vigor should be learnt from the science of medicine, from the *Vedas,* from those who are learned in the arts of magic, and from confidential relatives. No means should be tried which are doubtful in their effects, which are likely to cause injury to the body, which involve the death of animals, and which bring us in contact with impure things. Such means should only be used as are holy, acknowledged to be good, and approved of by *Brahmans* and friends."

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* From the earliest times Oriental authors have occupied themselves about aphrodisiacs. The following note on the subject is taken from page 29 of a translation of the Hindoo Art of Love, otherwise the *Anunga Runga* alluded to in the Preface of this work, pages xvi and xvii—"Most Eastern treatises divide aphrodisiacs into two different kinds; 1, the mechanical or natural, such as scarification, flagellation, etc., and, 2, the medicinal or artificial. To the former belong the application of insects, as is practised by some savage races; and all orientalists will remember the tale of the old *Brahman,* whose young wife insisted upon his being again stung by a wasp."

CHAPTER II.

Of *the Ways* of *Exciting Desire, and Miscellaneous Experiments, and Recipes.*

IF a man is unable to satisfy a *Hastini,* or *elephant-woman,* he should have recourse to various means to excite her passion. At the commencement he should rub her yoni with his hand or fingers, and not begin to have intercourse with her until she becomes excited, or experiences pleasure. This is one way of exciting a woman.

Or, he may make use of certain *Apadravyas,* or things which are put on or around the lingam to supplement its length or its thickness, so as to fit it to the yoni. In the opinion of *Babhravya,* these *Apadravyas* should be made of gold, silver, copper, iron, ivory, buffalo's horn, various kinds of wood, tin, or lead, and should be soft, cool, provocative of sexual vigor, and well fitted to serve the intended purpose. *Vatsyayana,* however, says that they may be made according to the natural liking of each individual.

The following are the different kinds of *Apadravyas.*

(1) "The armlet" (*Valaya*) should be of the same size as the lingam, and should have its outer surface made rough with globules.

(2) "The couple" (*Sanghati*) is formed of two armlets.

(3) "The bracelet" (*Chudaka*) is made by joining three or more armlets, until they come up to the required length of the lingam.

(4) "The single bracelet"[1] is formed by wrapping a single wire around the lingam, according to its dimensions.

(5) The *Kantuka* or *Jalaka* is a tube open at both ends, with a hole through it, outwardly rough and studded with soft globules, and made to fit the size of the yoni, and tied to the waist.

When such a thing cannot be obtained, then a tube made of the wood apple, or tubular stalk of the bottle gourd, or a reed made soft with oil and extracts of plants, and tied to the waist with strings, may be made use of, as also a row of soft pieces of wood tied together.

The above are the things that can be used in connection with, or in the place of the lingam.

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By rubbing it with oil boiled in the concoctions of the above things, the same effect will be produced, but lasting for six months.

The enlargement of the lingam is also effected by rubbing it or moistening it with oil boiled on a moderate fire along with the seeds of the pomegranite, and the cucumber, the juices of the valuka plant, the hasti-charma plant, and the egg-plant.

In addition to the above, other means may be learnt from experienced and confidential persons.

The miscellaneous experiments and recipes are as follows:

(a) If a man mixes the powder of the milk hedge plant, and the kantaka plant with the excrement of a monkey and the powdered root of the lanjalika plant, and throws this mixture on a woman, she will not love anybody else afterwards.

(b) If a man thickens the juice of the fruits of the cassia fistula, and the eugenia jambolana by mixing them with the powder of the soma plant, the vernonia anthelmintica, the eclipta prostata, and the lohopa-jihirka, and applies this composition to the yoni of a woman, and then has sexual intercourse with her, his love for her will be destroyed.

(c) The same effect is produced if a man has connection with a woman who has bathed in the butter-milk of a she-buffalo mixed with the powders of the gopalika plant, the banu-padika plant, and the yellow amaranth.

(d) An ointment made of the flowers of the nauclea cadamba, the hog plum, and the eugenia jambolana, and used by a woman, causes her to be disliked by her husband.

(e) Garlands made of the above flowers, when worn by the woman, produce the same effect.

(f) An ointment made of the fruit of the asteracantha longifolia (kokilaksha) will contract the yoni of a *Hastini* or *elephant-woman*, and this contraction lasts for one night.

(g) An ointment made by pounding the roots of the nelumbrium speciosum, and of the blue lotus, and the powder of the plant physalis flexuosa mixed with ghee and honey, will enlarge the yoni of the *Mrigi* or *deer-woman*.

(b) An ointment made of the fruit of the emblica myrabolans soaked in the milky juice of the milk hedge plant, of the soma plant, the calotropis gigantea, and the juice of the fruit of the vernonia anthelmintica, will make the hair white.

(i) The juice of the roots of the madayantaka plant, the

yellow amaranth, the anjanika plant, the clitoria ternateea, and the shlakshnaparni plant, used as a lotion, will make the hair grow.

(j) An ointment made by boiling the above roots in oil, and rubbed in, will make the hair black, and will also gradually restore hair that has fallen off.

(k) If lac is saturated seven times in the sweat of the testicle of a white horse, and applied to a red lip, the lip will become white.

(l) The color of the lips can be regained by means of the madayantika and other plants mentioned above under (i).

(m) A woman, who hears a man playing on a reed pipe which has been dressed with the juices of the bahupadika plant, the tabernamontana coronaria, the costus speciosus or arabicus, the pinus deodora, the euphorbia antiquorum, the vajra and the kantaka plant, becomes his slave.

(n) If food be mixed with the fruit of the thorn apple (*Dathura*) it causes intoxication.

(o) If water be mixed with oil and the ashes of any kind of grass except the kusha grass, it becomes the color of milk.

(p) If yellow myrabolans, the hog plum, the shrawana plant, and the priyangu plant be all pounded together, and applied to iron pots, these pots become red.

(q) If a lamp, trimmed with oil extracted from the shrawana and priyangu plants, its wick being made of cloth and the slough of the skins of snakes, is lighted, and long pieces of wood placed near it, those pieces of wood will resemble so many snakes.

(r) Drinking the milk of a white cow who has a white calf at her foot is auspicious, produces fame, and preserves life.

(s) The blessings of venerable *Brahmans*, well propitiated, have the same effect.

† † †

Thus have I written in a few words the *Science* of *Love*, after reading the texts of ancient authors, and following the ways of enjoyment mentioned in them.

He who is acquainted with the true principles of this science pays regard to *Dharma, Artha, Kama*, and to his own experiences, as well as to the teachings of others, and does not act simply on the dictates of his own desire. As for the errors in the science of love which I have mentioned in

this work, on my own authority as an author, I have, immediately after mentioning them, carefully censured and prohibited them.

An act is never looked upon with indulgence for the simple reason that it is authorized by the science, because it ought to be remembered that it is the intention of the science that the rules which it contains should only be acted upon in particular cases. After reading and considering the works of *Babhravya* and other ancient authors, and thinking over the meaning of the rules given by them, the *Kama Sutra* was composed, according to the precepts of Holy Writ, for the benefit of the world, by *Vatsyayana,* while leading the life of a religious student, and wholly engaged in the contemplation of the *D*eity.

This work is not intended to be used merely as an instrument for satisfying our desires. A person, acquainted with the true principles of this science, and who preserves his *Dharma, Artha,* and *Kama,* and has regard for the practices of the people, is sure to obtain the mastery over his senses.

In short, an intelligent and prudent person, attending to *Dharma* and *Artha,* and attending to *Kama* also, without becoming the slave of his passions, obtains success in everything that he may undertake.

END OF PART VII.

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There will be found in Part VII some curious recipes. Many of them appear to be as primitive as the book itself, but in later works of the same nature these recipes and prescriptions appear to have increased, both as regards quality and quantity. In the Anunga Runga or "The Stage of Love," mentioned on page xvii of the Preface there are found no less than thirty-three different subjects for which one hundred and thirty recipes and prescriptions are given.

As the details may be interesting, these subjects are described as follows:

1 For hastening the paroxysm of the woman.
2 For delaying the orgasm of the man.
3 Aphrodisiacs.
4 For thickening and enlarging the lingam, rendering it sound and strong, hard and lusty.
5 For narrowing and contracting the yoni.
6 For perfuming the yoni.
7 For removing and destroying the hair of the body.
8 For removing the sudden stopping of the monthly ailment.
9 For abating the immoderate appearance of the monthly ailment.
10 For purifying the womb.
11 For causing pregnancy.
12 For preventing miscarriage and other accidents.
13 For ensuring easy labor and ready deliverance.
14 For limiting the number of children.
15 For thickening and beautifying the hair.
16 For obtaining a good black color to it.
17 For whitening and bleaching it.
18 For renewing it.
19 For clearing the skin of the face from eruptions that break out and leave black spots upon it.
20 For removing the black color of the epidermis.
21 For enlarging the breasts of women.
22 For raising and hardening pendulous breasts.
23 For giving a fragrance to the skin.
24 For removing the evil savor of perspiration.
25 For anointing the body after bathing.
26 For causing a pleasant smell to the breath.
27 Drugs and charms for the purposes of fascinating, overcoming, and subduing either men or women.

28 Recipes for enabling a woman to attract and preserve her husband's love.
29 Magical collyriums for winning love and friendship.
30 Prescriptions for reducing other persons to submission.
31 Philter pills, and other charms.
32 Fascinating incense, or fumigation.
33 Magical verses which have the power of fascination.

Of the one hundred and thirty recipes given, many of them are absurd, but not more perhaps than many of the recipes and prescriptions in use in Europe not so very long ago. Love-philters, charms, and herbal remedies have been, in early days, as freely used in Europe as in Asia, and doubtless some people believe in them still in many places.

And now, one word about the author of the work, the good old sage Vatsyayana. It is much to be regretted that nothing can be discovered about his life, his belongings, and his surroundings. At the end of Part VII he states that he wrote the work while leading the life of a religious student (probably at Benares) and while wholly engaged in the contemplation of the Deity. He must have arrived at a certain age at that time, for throughout he gives us the benefit of his experience, and of his opinions, and these bear the stamp of age rather than of youth; indeed the work could hardly have been written by a young man.

In a beautiful verse of the Vedas of the Christians it has been said of the peaceful dead, that they rest from their labors, and that their works do follow them. Yes indeed, the works of men of genius do follow them, and remain as a lasting treasure. And though there may be disputes and discussions about the immortality of the body or the soul, nobody can deny the immortality of genius, which ever remains as a bright and guiding star to the struggling humanities of succeeding ages. This work, then, which has stood the test of centuries, has placed Vatsyayana among the immortals, and on this, and on him, no better elegy or eulogy can be written than the following lines:

"So long as lips shall kiss, and eyes shall see,
So long lives this, and this gives life to thee."